

SCIENTIFIC CURIOSITIES OF SEX LIFE

SOME OPINIONS

"This book is a real romance....the author's narration is accurate, authentic and highly informative....we heartily commend this book."—*Indian Medical Journal*.

"We recommend this book as an important contribution to the literature of sex."—*Medical Digest*.

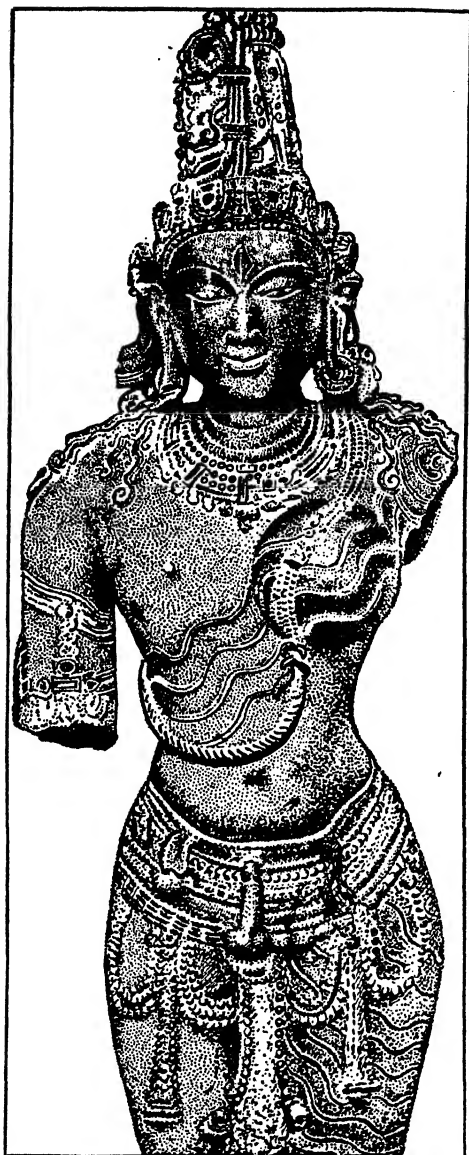
"This is an intellectual work...."—*The Antiseptic*.

"Dr. Mehta's book presents a study of sexual curiosities, not only of the present day but of all ages....It is a thoughtful book.... —*Medical Review of Reviews*.

"The book is first of its kind to be published in India....the author has taken great pains to collect the material from a number of standard works and other authentic sources."—*Human Affairs*.

"Never before have I read such a fascinating bookI know of no other single book of this type to be so complete, up-to-date, and entertaining ; so simple and fascinating to read."—*Jamé Jamshed*.

"As a contribution to the literature of sex, Dr. Mehta's book is of importancewill be of benefit to one and all."—*Sunday Standard*.



ARDHANARI

Ardhanari (literally, half-woman) is a combined form of Shiva, one of the Hindu Triad, and his wife Parvati. This "half-male half-female" deity is unique in the Hindu pantheon. Legend says that Shiva, who, as a mendicant, supported his family of two children and a wife by begging, could not one day go on his rounds. A quarrel arose between the starving husband and wife, but subsequently Parvati found food for the family. Shiva, delighted, hugged his wife so violently that he became one with her.

This pen-and-ink sketch is done after an Archaeological Survey of India photograph of an image of Ardhanari from Dacca.

SCIENTIFIC CURIOSITIES OF SEX LIFE

ASTOUNDING ABNORMALITIES AND CURIOSITIES
OF THE SEXUAL LIFE OF MEN AND WOMEN
OF ALL AGES AND COUNTRIES

BY

DR. RUSTAM J. MEHTA



EIGHTH EDITION

"Sex is an ever living fire that nothing will extinguish. It is like that flame which Moses saw on Mount Horeb, burning the bush which yet was not consumed"—*Havelock Ellis*.

BOMBAY

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PUBLISHERS' NOTE

IN presenting this volume to the public, we think it necessary to mention a few facts which prompted us to undertake its publication. Dr. Rustam Mehta, the author of this book, has been carrying on research in the subjects dealt with in this book for several years past. During his four-years' stay in England, he fully utilised the unique opportunities he had of studying practically all the important books and magazine articles hitherto published on these subjects.

Before we undertook the publication of this book, we submitted it to well-known sociologists and medical men for their criticism. They were unanimous in their opinion that the work was really worth publishing, especially in India where a great deal of ignorance regarding these matters is very common. At present there is no other publication which deals with all these subjects in a comprehensive manner in a single volume. A person desiring to study these subjects would have to spend a small fortune to buy the books—mostly very expensive—which would enable him to make a thorough study. It has been, therefore, our chief aim to publish this book at the cheapest possible price, as we realise that the majority of the people of our country cannot afford to buy expensive books.

In conclusion, we cannot refrain from quoting the following lines from the review we received from a well-known medical man who is himself an authority on sex problems and to whom we had sent the manuscript for perusal and criticism :

"The title given by the author to this book, 'Scientific Curiosities of Sex Life,' is misleading, as it treats not only of interesting sex beliefs and customs, but also of subjects other than curiosities, such as biological deviations and deviations of the sex instinct. There can be nothing original in a book such as this, as the author himself admits, but it shows genuine erudition and that he has taken great pains to separate the wheat from the chaff from existing sex literature and present it to the readers in simple and readable English.

"It is often debated whether it is advisable to present abnormalities to laymen, but I am convinced, after years of professional contact with problems of sex, that knowledge, scientific and accurate, cannot only not contaminate but will often help to allay curiosities which often lead to calamitous results. A subject that is veiled by custom and taboos, religious, legal or moral, excites more unhealthy curiosity than one which is laid bare healthily and cleanly.

"Most of the books now available on the subjects Dr. Mehta deals with, are meant for members of the medical and allied professions and it is only they who know of the weaknesses of human nature in the sphere of sex. After reading Dr. Mehta's book, the layman also will find 'solace in the fact that he may at times refer those manifestations which offend against our ethical and aesthetic principles to a diseased condition of the mind or the body. He can save the honour of humanity in the forum of morality and the honour of the individual before the judge and his fellow-men.' (Krafft-Ebing.)

"A sexual 'deviate' is now looked upon as a moral leper and persecuted mercilessly. If Dr. Mehta's book can help people to look with sympathy upon these unfortunates, even while condemning the deviations, it will have achieved a very humane purpose.

"The part on 'Curious Sex Beliefs and Customs,' apart from its intrinsic interest, will help readers to realise the fact that while customs may vary with time, the principles underlying them continue to be accepted and practised. For instance, chastity belts and infibulation are nothing but forcible though crude ways of showing man's earnest desire to enforce chastity on his women-folk. This later found expression in appointing eunuchs to guard harems and at the present time in the jealous quarrels of husbands. The book should therefore prove very interesting reading and also instructive in removing misconceptions and unhealthy curiosities."

PREFACE

IT was on a cold, bleak night, with the wind howling outside, and the rain pouring down in torrents, that the three of us sat before a blazing log fire of a small country inn somewhere in North Wales. The room was otherwise empty except for an old farmer who placidly dozed on in one corner.

Conversation ebbed and flowed from one topic to another—politics, India, the Himalayas, Welsh mountain scenery, peasant women, sex. I happened to say something about sexual abnormalities—necrophilia, if I remember correctly. I could see signs of disbelief on the faces of my friends. The eyes of the old man in the corner were wide open and he bore a look of undisguised horror.

"If there are such strange things," said one of my friends, "why not write about them. Put the strange facts together in one volume?"

"I shall—one day," I promised.

And so, in that small village inn was born this book.

Years have passed away since then, long years of much reading, research and browsing among books. For, though little originality is claimed for this work, a great deal of deep reading has certainly gone into the writing of it. In spite of that, many unknown facts of great interest may have been omitted. I know they have been. But, you will realise the impossibility of describing—even mentioning—every curious or strange abnormality, belief, custom or practice. That would be the task of a lifetime.

As it is, this book has grown beyond my expectations. So, in order not to make it too big and expensive, I decided to omit many subjects of great interest. However, I hope to bring out, a little later, another volume dealing with the love-lives of the different peoples of the world, past and present, and the innumerable curious facts connected with them; strange sex customs; curiosities and abnormalities of sex life; and lastly, with love and sex in the animal kingdom.

Many of the things told to you in this book are so strange, so unbelievably startling, that I have thought it advisable, as far as possible, to quote world famous authorities rather than describe them in my own words. Many of the quotations, read years back, have been given from memory. Therefore, there may be slight errors in the exact wording. I may have, rarely though, given credit for such statements to the wrong persons. If so, I tender all my sincere apologies. And to all those from whose books and writings I have so fully quoted, I offer my sincere thanks.

My special thanks are, however, due to Mr. Pirojsha M. Madon for his constant help and for carefully going through the book in typescript form. His advice has been invaluable.

R. J. M.

PREFACE TO NEW EDITION

It is a pleasant thought that within a very few months, a new edition of this book should have become necessary. So, when the Publishers approached me with a proposal for reprinting this book, I was glad as I wished to revise the text slightly. I have also taken this opportunity of adding some further information, in the form of notes, to many of the chapters. A greater part of the additions was unearthed by me after the first edition had gone to press. I sincerely hope that these notes will enhance the value of the book.

Before I end, I wish to express my gratitude to all those who have reviewed this book so favourably and to the reading public for their whole-hearted acceptance of my work.

R. J. M.

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THE STRANGE CASE OF EINAR WEGENER

OCCASIONALLY one reads in the papers about a reversal of sex to a certain degree. But the most curious phenomenon of this nature happened recently in Europe when a man turned completely into a woman. The authenticity of this case is well vouched for by the Dresden surgeon, Professor Warnekros, who helped to perform this twentieth-century miracle.

This sensational case of a Danish painter is certainly without parallel in the history of biological science. However fantastic the whole incident may appear, there seems little doubt that Einar Wegener changed completely from a "man" into a woman. We are indebted to Niels Hoyer for a full account of this case which he has given in *Man into Woman*.

Einar Wegener, a Danish painter, married at the age of twenty, a student artist studying in the same academy as his in Paris. They seemed to have a quite happy life for some time ; but a few years later, Andreas Sparre, as we shall call him, because this is the name used by Hoyer in his book, happened to dress up in fun, as a woman. The clothes suited him so well, and he looked actually so much like a girl, that Andreas later on dressed in female clothes on many occasions. One of his friends called him Lili, so perfect was the impersonation—a name that stuck to him in later life.

Soon afterwards, Andreas began to feel that "Lili" was after all a real individual, a separate personality existing within himself. And as time went on, this second personality seemed to become more and more insistent and push to the background his "maleness." Andreas began to experience bleeding from the mouth and nose and this he came to regard as a form of menstruation (atopomenorrhœa). There is no doubt that mentally too, Andreas Sparre was slowly changing in every way. Although there was at this time no

external sign of the change, Andreas's emotions and psychological reactions were becoming more and more feminine.

Puzzled by this change in himself, Andreas Sparre consulted many physicians but could get no satisfaction from them. Some believed that Andreas was a homosexual—a person with a sexual abnormality that attracts him to people of his own sex for sexual satisfaction. Other medical men came to the conclusion that Andreas was merely hysterical or even on the verge of complete insanity.

Disappointed, Andreas Sparre now thought of consulting surgeons as he felt that although externally he was all male, internally he possessed the female sexual organs, a conviction that grew on him with the passing of time. But he got no more satisfaction from the surgeons than he had from physicians. One of the former very cynically told him that he was not in the habit of performing "beautifying operations," while another informed him bluntly that he was completely crazy to have such notions.

Gradually, the personality of Lili became so insistent that Andreas felt that unless his male individuality gave way before the growing strength of "Lili," he just could not go on living. By this time he had grown tired of consulting medical men who seemed quite incapable of understanding his unique case. Tired of this conflict between his two personalities, Andreas finally decided to take his own life.

Matters had reached this serious stage, when in February 1930, Andreas was persuaded by a friend to consult a German specialist who had then just come to Paris from Dresden. The Danish artist at last consented, and kept his word. After a very careful examination, this German specialist declared that Andreas possessed female sexual organs within himself: "For I think you possess both male and female organs and that neither of them has sufficient room to develop properly." The above quotation, like the rest in this chapter, is from Hoyer's book which gives a full account of this strange

and fascinating case. In short, Andreas was declared to be rather more a woman than a man, and it was for this reason that Lili had such great attraction for the other sex!

The famous German surgeon promised Andreas to operate on him in Dresden, after preliminary treatment in Berlin. A few days later, having borrowed some money from his brother-in-law, Andreas left for Berlin—and emancipation, as he thought. Poor Andreas little realised then what was in store for him; how much more he had yet to suffer.

After a psychological analysis and a thorough blood test, Andreas Sparre was told that he would first have to be treated by another German surgeon before he could be allowed into the great Dresden doctor's Clinic for Women, where he would receive the final treatment. In other words, it was made clear, that it would not be Andreas but Lili who would enter the Clinic in Dresden.

So, some time later, Andreas went to Professor Gebhard, who was to carry out the preliminary operation with the help of Doctor Arns. After a thorough physical examination, Professor Gebhard declared: "Yes, in yourself you are entirely what you represent yourself to be in civic life, a man, but at the same time your body undoubtedly shows a female conformation. I am surprised at the state of affairs." After a thoughtful few minutes, he continued, glancing at his diary? "I know you are in a hurry. Come early tomorrow morning."

A few hours before the preliminary operation, Andreas wrote to his wife, Grete, who was then still in Paris:

"BERLIN,

"4th March, Tuesday evening.

"Dearest Grete,

"Tomorrow I shall be operated upon. The Professor says the operation in question is only a minor one, involving no danger. Consequently, I have not besought you to come to me. Should it, however, turn out otherwise, I will tell you now that I shall have thought only of you every hour, every minute up to the last moment. My last wish is that your future should be happy—that you should inherit my fundamentally joyous temperament. Thousand kisses from Lili.

"Yours, Andreas"

At last everything was ready.

Andreas woke up in great pain and found himself screaming. He made an effort to control himself when he had regained full consciousness.

"Did I make much noise?" he inquired of the nurse standing by him.

"Well, just a little," said one of the nurses with a faint smile, "and the strange thing was that your voice had completely changed. It was a shrill woman's voice."

The doctor congratulated the young artist on the success of the preliminary operation and his splendid soprano voice! It is said that then cigarettes and cigars nauseated him, an aversion he had inherited from his other personality, Lili, and that even his handwriting turned feminine. The last statement seems rather strange as there is not always a noticeable difference between the handwritings of a man and a woman. All the best-known graphologists agree that often it is extremely difficult, if not absolutely impossible, to differentiate between male and female calligraphy. In this connection, A. Henry Silver, the author of *What Handwriting Reveals*, says, "Sex is not shown as such in the handwriting. As a rule, it is easy enough to guess, but in the present age, there are many artificially 'manly' women, and far too many effeminate 'men'. On the other hand, many gifted people with artistic tendencies, especially among our leading poets, seem to combine indications of both sexes in their writing."

This first operation, during which the male sex glands were completely removed, was certainly a success. Andreas Sparre was no longer a 'man.' And so from now on, we shall call her Lili. Greatly pleased with herself, Lili wrote to her brother-in-law :

"BERLIN,

" 14th March, 1930.

"Dear Christian,

"It is now Lili who is writing to you. I am sitting up in my bed in a silk nightdress with lace trimmings, curled, powdered, with bangle, necklace, and rings. Even my solemn Professor calls me Lili, and everybody compliments me upon my appearance ; but I

am still feeling tired after the operation and the terrible nights that followed it. Grete has arrived, and has gone out to buy me a warm coat, so that I can travel to Dresden next week. The operation which has been performed here enables me to enter the Clinic for Women. And now I feel I have courage for the major operation. A thousand thanks for the cheque. When we leave for Dresden, all letters will be forwarded. Now I can say with a light heart: 'It matters not what pains await me, as I am so happy and in a few months I shall be quite well, a blooming maiden.'

"Your Lili.

"P.S.—I write this letter in great secrecy. Mention the matter to no one."

According to Niels Hoyer, the letters reproduced in his book, *Man into Woman*, actually came into his possession together with Lili's diary. It was her wish that her unique and sad case should be given full publicity in the event of her death.

At last, word came from Professor Kreutz in Dresden that everything was ready for the patient's reception and the final, major operation that was to turn Lili into a perfect woman. Before finally leaving Berlin for the Clinic, Lili paid a last visit to Dr. Karner for a blood test, as it was he who had made the previous tests before the preliminary operation. At first, Doctor Karner could hardly recognise his one-time patient, Andreas Sparre. He could not immediately grasp the great significance of the sudden transition and for a time thought that his visitor was really Andreas's wife.

Next day, start was made for the journey to Dresden, a journey which was to prove so tragic. It was time for the train to leave. "With merry, wide-awake eyes, which absorbed every trifle around her like a new experience, Lili rode into her new life."

Dresden at last. There was a long drive in front of them. The streets were left far behind. The taxi finally stopped in front of a porch which bore the significant inscription:

MUNICIPAL WOMEN'S CLINIC

"A white-clad nurse hailed them from the window of the porter's lodge. 'Private patients' ward?"

Straight through the garden, please.' By this time it was late afternoon. A soft, subdued light from a watery sky flooded the large garden. Lili led the way. She felt she was home at last."

A few more days to wait; then the day of the great operation—the grafting into Lili of suitable ovaries from a healthy normal woman. Grete filled many pages of her diary on that day.

"At nine o'clock this morning I arrived at the clinic. The Professor had told me yesterday evening that the operation was to take place that day.... The ambulance was pushed out of the door, followed by two nurses. Underneath a white covering lay Lili. I could not recognize her face.... It lay under the ether mask. Then the white procession disappeared along the white corridor into the operating-theatre. How long would it last?".....

"I was still sitting with closed eyes when suddenly the door of the operating-theatre was flung open and Werner Kreutz was standing in front of me.... still in the indiarubber apron. His gait was tired. He held out both his hands and gave me a broad, benevolent smile. I only heard his words: 'Everything has passed off well.' I clasped both his hands. And I could only stammer: 'I thank you.'

"Not until a few hours later did I learn what had happened inside.... A human being who was born a man, who was my husband, my friend, my comrade—had now become a woman, a complete woman. And this human being was never intended to be anything but a woman.....

"But the thought which haunts me is that though Andreas may now be extinguished, and though Lili may have risen like a phoenix from the ashes, yet in the world outside Andreas is still living in the eyes of the law, and I am his wife. (The marriage was later on declared null and void by the State—R.J.M.). Who is capable of grasping this horror, this fantastic idea, this unique happening? She whom it concerns most nearly, Lili, is still lying lulled in the mists of merciful morphia....."

A new sex, a new youth, a new life had been given to Andreas Sparre, but for a short time only.

The Danish Embassy in Berlin issued a new passport under the name of Lili Elbe. Andreas Sparre was dead and Lili had taken his place. All her parts were slowly swelling into a young woman's body.

But the first operation was not quite enough and Lili had to undergo another. After many days, a third and the last operation had become necessary. On the 25th of May, Lili wrote to her Grete :

"....I wanted to cry. Suddenly I felt a sickly terror. One day I shall have to leave my beloved clinic and my great protector. Would it not be better for me to sleep quietly between the white birch trees where I have been so happy? But the next moment I realized that I must not think of such things, and that I must not think of dying. That would be treachery towards the Professor, after all he has done for me. No, I will not die. I know that I shall pull through....."

And on the 26th :

"Now I hear an ambulance coming. I think it is stopping in front of my door. The nurses will soon be here now...."

The last operation seemed to be a great success in the beginning. But three days later, terrible pains gripped the poor patient. Lili was once again rushed to the examination room. Once more the sickly repellent odour of ether pervaded the room—one more operation had become urgently necessary. But next day the pain increased, requiring further treatment, this time without an anæsthetic.

Then Lili seemed to get better. There followed days of peace for the poor tortured body. On the day of departure from the Clinic, Lili calmly told the Professor : "I owe you, Professor, not only my life, but also my hope for the future, and all the confidence which I am now feeling. I will now try to plunge into the world outside—but if I am in need, may I come back?" Poor Lili never realised at that time how soon she would again desire his help.

Lili stayed in Berlin for some time to get accustomed to new experiences and sensations—those of a mature *woman*. She, later on, returned to Copenhagen where her nerves slowly but steadily grew stronger.

Andreas Sparre was for ever dead.

It is interesting to note that the change in her sex was not merely physical but mental as well. For example, in her diary, Lili has written :

“In the first months after my operation it was necessary above all else to recuperate. When this had happened to some extent, the physical change in me began. My breasts formed, my hips changed and became softer and rounder. And at the same time other forces began to stir in my brain and to choke whatever remnants of Andreas still remained there. A new emotional life was arising within me.”

Again, she wrote to Werner Kreutz :

“I feel so changed that it seems as if you had operated not upon my body but upon my brain.” This is a very significant remark.

Due to the persuasions of Grete and many of her friends, Lili finally consented to make her unique case public. And so it was that in the beginning of March 1931, the great news flashed through the World Press. Her strange case began to be discussed everywhere.

Unfortunately, as it proved to be, Lili at this time met again an old friend of hers, Claude. The latter proposed to Lili to marry him, whereupon she returned once again to Dresden for the Professor's advice.

“Tell me, Professor, do you think that I am now strong enough for another operation? For I want so much to become a mother.”

After a brief examination, Professor Kreutz decided to operate once again—an operation that would enable Lili to bear a child. At this point it may be interesting for you to know that after the change of sex, Lili remembered nothing of her former male personality's erotic emotions. Regarding this, she has written in her diary :

"If Nature in alliance with the art of my Professor had not come to my assistance, so that I no longer felt anything in my blood of those emotions of Andreas, of the erotic sensations which he had experienced with women, I should have felt defiled and befouled as a woman by this feeling of alien sexual emotions."

On the 16th of June, Lili wrote to a German friend :

"I believe I am to be operated upon tomorrow. I am not afraid of pain....What need have I to be anxious? I know that everything will turn out well. Of course I shan't die....that would, indeed, be treachery of life."

From now on, her condition became worse and worse. The last operation was not quite successful. On the 13th August, she wrote :

"The Professor has left for his holiday. My condition brings me to despair. I cannot see that I am making any progress, but there are moments when I am so tired that I almost wish I could die ; but I have not received permission to do this, as I know the Professor will not have it."

"15th August.

"I cannot write about my last operation—it was an abyss of suffering. It is well that Grete does not know. I am still so weak....."

"22nd August.

"I am so tired, I am constantly tired, and I am still lying in bed....I am so lonely and so weak. But when I am most dejected, a letter comes from Claude ; he is waiting for me—dear, dear Claude."

The shadows of death were slowly settling down on the suffering woman. She wrote her last letter to her sister at the beginning of September :

"Now I know that death is near. Last night I dreamt about Mother. She took me in her arms and called me Lili....and Father was also there....."

By the end of the same month, she was not in a condition even to talk. Her life was slowly and gently

ebbing away. She wrote a last few words on a card and gave it to her faithful nurse : "Au Revoir, sister." She then fell asleep and never woke up again. Her tortured life was at an end.

Just before her last and fatal journey to Dresden, when in the company of her German friend, she happened to open the first volume of Hans Jager's *Sick Love*. She read it for a time, then suddenly pausing, she handed the book to her friend saying, "If I should not return, may it be appropriate to conclude my book with these words from Hans Jager." In a tremulous voice she read the passage out :

"When I myself am no longer here, I want my sad book of love to be my legacy, a testimony that I once lived. I imagine that this book will be read as few books are, by all who are unhappy in love, into whose hands it shall fall year after year, and I feel as if I could shake them all by the hand. And I have such an unspeakable longing ; it is in fact the only longing that I have, to say farewell to all—oh, none can realize what ultimate peace this would be for me."

Thus ended the strange and tragic case of Andreas Sparre and Lili Elbe—a case perhaps unique in medical history—the complete reversal of a man into a woman.

Reversal of Sex

What are we to think of this strange change of sex? According to the famous Harley Street specialist, Norman Haire, "The case falls within the domain of sexual pathology, and comes within the category of sexual intermediacy."

The usual way of determining sex in a newly born child is by inspection of its external genitalia. But is this enough? After all, it is impossible to distinguish sex in the early embryo. It is only later during development that sex differentiation sets in. "Even in the most normal and unambiguous individual," writes Dr. Haire, "the rudiments of the organs of the other sex are present throughout life. Thus the male possesses a rudimentary uterus and the female a rudimentary penis."

Even the secondary sexual characters like breasts, the width of the pelvis, the arrangement and distribution of the pubic and body hair, are never clear cut in the two sexes. There are men with many female secondary sexual characteristics and *vice versa*.

The same thing is true of psychological-sexual characters which are supposed to differ in man and woman. So, there is a certain amount of homosexuality present in everyone. But in rare cases it happens that a person possesses the genital organs of one sex together with almost complete organs of the other sex which may remain well hidden in the body. Such persons are called hermaphrodites. Such human beings are not so rare as generally supposed. Dr. Norman Haire writes in his Introduction to Niels Hoyer's *Man into Woman* :

"Thus, when I was a medical student in Sydney, Australia, about the year 1912, a man was admitted to the wards of my hospital suffering from regularly recurring hæmorrhages, which were thought to be due to kidney disease. Investigation showed that although his external genital organs were normal, and he was married and able to perform the sexual act as a male, his body contained ovaries (the female sexual organs—R.J.M.).

"In Berlin in 1923, I saw, at the clinic of a colleague, an individual who was apparently male, but who felt himself to be a female just as Andreas did. This patient, too, had his male organs removed at his own request, and was given injections of ovarian extract. No operation was ever undertaken to determine whether ovaries were present in his body or not. I saw him—or her—again in 1926, after the removal of the male organs, and quite recently I received a report about the case. The individual is very unhappy, and has not succeeded in becoming completely a woman."

In this connection, Dr. F. A. E. Crew says : "Nothing very deep or accurate is known of the physical basis, if there is such, of such conditions as complete transvestism in which an individual of one sex, driven by an inner urge, ardently desires to become and to behave as an individual of the opposite sex. The claim

that the implantation of gonadic tissue of a normally sexed individual into such a patient will remove this disharmony has not been substantiated, and such accounts as that which recently appeared in the book with the title of 'Man Into Woman' for example, add nothing whatever to our knowledge of the physiology and psychology of sex...."

Intersexuality

Many cases of progressive intersexuality are known, the commonest being those in which a girl is found, at the time of puberty, to be really a boy. She may have been brought up as a girl with rather abnormal external genitalia. After all, the identification of sex is usually very casual, depending upon the presence or absence of a penis and scrotum. Very often these signs are deceptive. At the time of puberty the clitoris enlarges, the distribution of the pubic hair conforms to the male type, there is no mammary development and the voice becomes deep and man-like. On examination, small soft tumours are found in the regions of the groins, which on microscopic examination turn out to possess testicular tissue. Actually, the person has always been a boy with a very late development of his sexuality.

The opposite cases are also known. Sometimes, the penis swells at the time of puberty, but mammary development also takes place, the distribution of hair being more of the female than the male type. No soft tumours may be found in the body, but very often it will be discovered that there is testicular tissue with an ovarian structure in place of the ovaries. Such persons should be considered to be true females with abnormal sexual development. This matter is dealt with further in the next chapter.

NOTE In *Genealogy of Love*, Dr. Thesing writes: "At the Sorbonne a sum of ten million gold francs is held in trust, this having been a prize offered more than a century ago by an eccentric to the first man who became pregnant."

II

“FEMALE MEN AND MALE WOMEN ”

THE strange case of the Danish painter described in the preceding chapter brings us naturally to a discussion of hermaphroditism and hermaphrodites. A hermaphrodite is an individual whose body contains the sex glands of both sexes, that is, testes as well as ovaries, and who is difficult to classify either as a male or a female. Very often such a person is capable of taking part in the sex act either as a man or a woman.

Before we discuss this anomaly further, here is an instance of a change of sex quoted by the famous psychopathologist, Dr. R. V. Krafft-Ebing, for those who may be inclined to doubt the veracity of the case described in the first chapter ; for there is no doubt that Einar Wegener also was a true hermaphrodite. On the 17th of February, 1892, Professor Kaltenback was approached by a “woman, thirty years of age, married two years, who formerly had irregular menstruations.” Some time in June of the previous year, a sudden change approximating to masculine puberty had set in. The woman sprouted a full beard, much darker hair on the head, eyebrows and pubes, and even the chest and abdomen got covered with hair as in man.

“Increased activity of the suboriparous and sebaceous glands. Upon chest, back and face strong miliary and acne developments, whilst formerly the tint was classically white and smooth. Change of voice—formerly rich soprano, now a ‘lieutenant’s voice’. The entire facial expression changed. Complete change of carriage : chest broad, waist gone, abdomen prominent with adipose tissue, short thick-set neck, masculine all over. Lower part of the face broad, breasts flat and masculine. Psychical changes : formerly mild and tractable, now energetic, hard to control, even aggressive. From the beginning of marriage no adequate sexual desire, but no traces of inversion.

"In the sexual organs also highly interesting changes may be found." According to Professor Kaltenback, "this young woman has changed into a man, to all intents and purposes."

But let us go back to hermaphroditism. Many cases of true hermaphrodites, possessing the sexual organs of both sexes, have been known. A very ancient recorded case is given by the French surgeon, Ambrose Paré in his *Works*, published in 1634. He has written :

"I was shewed a man called Germane Garnierus, but by some Germane Maria (because in former times when he was a woman he was called Mary), he was of an indifferent stature, and well set body, with a thick and red beard; he was taken for a girl until the fifteenth year of his age, because there was no sign of being a man seen in his body, and for that amongst women, he in like attire, did those things which pertain to women : in the fifteenth year of his age, whilst he somewhat earnestly pursued hogs given unto his charge to be kept, who running into the corne, he leaped violently over a ditch, whereby it came to pass that the stays and foldings being broken, his hidden members suddenly broke forth, but not without pain : going home, he weeping complained to his mother that his guts came forth : with which his mother amazed, calling Physicians and Surgeons to counsell, heard he was turned into a man: therefore the whole business being brought to the Cardinal, the Bishop of Lenuncure, an assembly being called, he received the name and habit of a man."

Coming nearer our own times, we have a case on the authority of Dr. Hugh Young, who has fully described it in his *Genital Abnormalities, Hermaphroditism and Related Adrenal*. He writes :

"Patient brought up as a girl. Left heme, donned male attire and married a woman. Subsequently had numerous mistresses, but also lived with men as their mistress; practised active and passive coitus according to his desire or inclination at the time." The patient refused to be operated upon for the correct determination of 'his' sex.

Similar examples have been given also by Dr. Kenneth Walker in his *The Physiology of Sex and its Social Implications*, published in 1940.

"Recently, at a hospital at which the writer works, a patient who to all outward appearances was a healthy young woman of twenty-four was admitted for an operation for hernia," he writes. "During the operation, to the surprise of the operating surgeon, two perfectly well-formed testicles were found in the hernial swelling. Further investigation revealed that though to outward appearance the patient seemed to be a normal woman, the vagina and uterus had remained 'rudimentary. Actually the patient was not a woman, but a man whose body had failed to respond to the internal secretions of his testes. . . ."

Considering this, there seems no doubt that Einar Wegener also was a true hermaphrodite, possessing the sexual organs of both the sexes in his body. But, in that case, we cannot quite understand why ovaries from a young woman were transplanted into 'her.' However, the preliminary operation during which the testes were removed seems reasonable.

Pseudo-Hermaphroditism

The term "hermaphrodite" should really and correctly be applied only to those persons who possess both the male and female sexual organs in however rudimentary a form. But this word is very often loosely applied to those who, due to homosexuality or some other cause, develop the secondary sexual characteristics of the opposite sex. In other words, masculine characters appear in a woman, and feminine characteristics in a man. These changes need not only be physical. They may even be mental, ethical or moral. This is really a phenomenon of pseudo-hermaphroditism and such individuals should be called "pseudo-hermaphrodites" or better still, "gynandromorphs." Many authorities may not allow the latter term, but we feel that it is wise not to confuse pseudo-hermaphrodites with true hermaphrodites.

Persons possessing both the male and female secondary sexual characteristics are not by any means rare, and are often exhibited in circuses and fairs. Men have been known to develop breasts and have a monthly haemorrhage. They are often found to possess rudimentary female sexual organs within them.

One of Magnus Hirschfeld's patients was a timid, shy boy of twelve. He suffered from chronic headaches, and also showed many characteristics more common in girls than in boys. Physical examination at once showed that his sexual organs were developed only as much as that of a boy of four. However, his breasts were enlarged to the size found in girls at the beginning of puberty. A pure case of pseudo-hermaphroditism.

Just as men with female characteristics are by no means very rare, females with masculine characteristics are also known. Everybody has heard of the "bearded lady" of the circus and the side-shows. Of course, a slight amount of 'hairiness' is common in women, especially, down on the face and the upper lip. But, when there is extensive growth of hair, a pathological condition should be suspected.

Perhaps, the most celebrated "Bearded Woman" was Rosine-Marguerite Muller "who died in a hospital in Dresden in 1732, with a thick beard and heavy moustache." Her case has been cited by G. M. Gould and W. L. Pyle in their *Anomalies and Curiosities of Medicine*, written as far back as 1897. Many may also have heard of the "Circassian Lady" whom Barnum made famous in his shows. Jack Tuke mentions having seen her in an asylum for the insane, in his *A Dictionary of Psychological Medicine, Vol. I.*

Many bearded women are recorded in history. Among them may be mentioned Mlle. Bois de Chêne who had "a profuse head of hair, a strong black beard, large whiskers, and thick hair on her arms and back." She was born in Geneva in 1834. It is said that in the army of Charles XII, there was a woman with a beard a yard and a half long. She was taken prisoner at the battle of Pultowa and presented to the Czar in 1724.

We are also told that St. Paula, an obscure Spanish saint, was bearded. This is the story: pursued by a man intent on rape, she fled to a Crucifix and prayed. Thereupon, a beard and a moustache suddenly appeared on her face, so disguising her, that she could easily escape from her pursuer. Rather similar are the stories told of the English saint, St. Uncumber, and of St. Wilgefortis.

Women who sprout a moustache and beard are not very rare. But still more common is the fact that many women after their menopause, that is, after their sexual life is over, grow hair on the face and especially on the upper lip. Very often, even the voice changes, becoming deeper in tone and more masculine in every respect.

Krafft-Ebing states that in the case of the so-called "bearded ladies," post-mortem examination invariably reveals them to be lacking in their chief sexual organs, the ovaries. The sudden change in the secondary sexual characteristics may also be associated with degenerative and pathological changes in the ovaries. This is perhaps the explanation of the case cited by Krafft-Ebing that we have described previously in this chapter.

In *Lectures on Comparative Anatomy*, published in the last century, Sir Everard Home gives two instances of pseudo-hermaphroditism, cases which came under his own observation.

In the year 1779, a marine, aged 23, entered the Royal Naval Hospital at Plymouth and was put under the care of Dr. Home. After some days, the latter became suspicious that his patient was really a woman. 'He' had no beard and was rather corpulent; his breasts were as large as those of a woman of 'his' age; "his skin uncommonly soft for a man; his hands fat, and short; his thighs and legs very much like those of a woman; the quantity of fat upon the os pubis resembled the mons veneris; the penis was unusually small, as well as short, and not liable to erections; the testicles not larger in size than we commonly find in the foetal state; and he had never felt any passion for women." Sir Everard Home's explanation is that the supposed penis was really the

displaced womb and had actually been mistaken for the penis even by medical men who had previously examined the patient.

The second case cited by Sir Everard Home, the case of a female pseudo-hermaphrodite, is best described in his own words :

“ A French woman had a *prolapsus uteri* (prolapsus of the uterus) at an early age, which increased as she grew up ; the cervix uteri was uncommonly narrow, and at the time I saw her (when she was about twenty-five years old) projected several inches beyond the external opening of the vagina ; the surface of the internal parts, from constant exposure, had lost its natural appearance, and resembled the external skin of the penis ; the orifice of the *os tincae* was mistaken for the orifice of the urethra. The woman was shown as a curiosity in London ; and in the course of a few weeks, made four hundred pounds. I was induced by curiosity to visit her, and on the first inspection discovered the deception ; which, although very complete to a common observer, must have been readily detected by any person intimately acquainted with anatomy. To render herself still more an object of curiosity, she pretended to have the powers of the male.”

Our previous statement that there is, sometimes, a change towards masculine characteristics in women who have passed their climateric is further borne out by the case of Catherine-Charles Hoffman, born in the year 1824. She was taken to be a normal woman till the age of forty when a change set in. According to her, after she was forty-six years old, her instincts completely changed to those of a man together with some physiological changes.

How difficult it is sometimes for the correct sex of a hermaphrodite to be discovered is shown by the baffling case of Marie Dorothée. Till her twenty-third year she was taken to be a woman and, naturally, dressed as one. At this time, she experienced some functional changes and so was examined by five experts who could not agree upon her sex. Two of them declared her to be a girl,

while the remaining three thought that she was a boy. Actually, in 1803, she possessed certificates of birth for both sexes.

Till now, we have quoted cases that took place and were recorded many years ago, and so their veracity may be doubted by some. But here is a very recent case reported from Athens in 1937. It is that of a thirteen-year old girl called Georgette. Her case is unique because of a double change of sex. Georgette, who was studying in a boarding-school began to develop masculine tendencies, and on examination by a doctor was declared to be a boy. So, she was renamed George and began to dress in male clothes.

A few years later, George fell in love with one of his former girl friends of the boarding-school and the two decided to get married. At this time, George again showed signs of a change, and after an examination and operation by a Professor of Gynaecology of the University of Athens, it was definitely proved that 'he' was really a girl.

We shall complete our study of pseudo-hermaphroditism with another curious case mentioned by Lilian T. Mowrer in her book, *Journalist's Wife*. It concerns a painter, Hermann W—, and his wife G—, who designed covers for *La Vie Parisienne*. Lilian Mowrer actually knew these people and so writes from personal knowledge of the incidents.

"Hermann was a gentle creature whose artistic efforts were restricted to copying masterpieces in the Louvre," she writes. "But his fate was strikingly original, for fifteen years later he turned into a woman and died of pneumonia just before giving birth to a child."

Psychic Hermaphroditism and Transvestism

Psychic hermaphroditism is generally very difficult to detect since it attracts very little notice in public, as in this form of hermaphroditism, the man or woman does not so much possess the physical characteristics as the mental attributes of the other sex.

Personally, we are not inclined to consider psychic hermaphroditism as true homosexuality—sexual attraction between two individuals of the same sex—which has been fully discussed in a later chapter.

Perhaps, it would be better to call it “eonism,” a term coined by Havelock Ellis, and now often used. In his monumental work, *Studies in the Psychology of Sex*, this great authority writes :

“Many years ago, when exploring the phenomena of sexual inversion, I was puzzled by occasional cases I met with of people who took pleasure in behaving and dressing like the opposite sex and yet were not sexually inverted ; that is, their sexual feelings were not directed towards persons of their own sex.”

Havelock Ellis clearly distinguishes between psychic hermaphroditism or eonism and true homosexuality. So, it is best to apply the former term to the phenomenon in which a person identifies himself or herself with the general tastes and emotional characteristics of the opposite sex without sexual attraction for his own sex.

The mental manifestation of eonism is clearly indicated in men who delight in wearing women's clothes and, reciprocally, women who love to dress up as men. Dr. Magnus Hirschfeld believes that such men and women, whom he calls “transvestites,” are comparable to male androgynes—men who are madly keen on having breasts like a woman's and of being free from facial and bodily hair. On the other hand, female androgynes crave to have flat breasts, lots of hair on the chest and a deep bass voice like a man's. Male transvestites explain their liking for female clothing by pretending, or perhaps really believing, that male clothes are too stiff and unyielding, rather like a uniform. Similarly, female transvestites say that they feel cramped and confined in female attire, while in male clothes they feel energetic and efficient.

Transvestism need not necessarily end in “cross-dressing.” It may, however, be carried to the extent of the transvestite actually living as a member of the other sex. Unlike the pseudo-hermaphrodite, the transvestite

has absolutely no doubt of his or her real sex. Even the secondary sexual characteristics are quite normal, and their sexual desires are also for the opposite sex. Hence, these people are not homosexuals by any means. This is fully recognised both by Havelock Ellis and Hirschfeld. On the contrary, Wilhelm Stekel doubts the purity of the transvestite's sexual feelings. He considers them to be "merely bisexual persons with strong homosexual leanings," with, perhaps, the homosexual tendencies repressed.

Emil Gutheil, an assistant of the famous Stekel, has recorded very fully the case of a female eonist, Elsa B., a woman of 34. "She is of slender figure with small asthenic chest, but the primary and secondary sexual characteristics are normal and feminine, and menstruation is regular and painless. But in her bearing and walk and ways generally she is masculine. She wears her short hair like a man's. Urination is effected in the standing posture. She wears a skirt but her dress, so far as possible, is approximated to that of a man, so that at a first glance it is not always easy to recognise her sex At the age of 14 or 15 she was much attracted to another girl and gratified her affection by kisses and embraces. Her erotic thoughts are exclusively directed towards women, but she believes in an ideal expression of such affection."

In the July 1895 issue of the *Alienist and Neurologist* is a note about a male eonist, Commander James Robbins, of Cooper's Mills, Maine. We read: "There is no woman in Cooper's Mills who owns so many dresses of such excellent material as does the Commander of the the Cooper's Mills Post. He takes pride in having only the best. His lingerie is elaborately tucked and ruffled, edged with lace and fashioned according to the most approved models of any lady's wardrobe. . . . His corsets he has made especially for his girth, and these he wears continually." The Commander, it is also said, wore no suspenders and was always seen in woman's No. 6 shoes with "high heels and graceful, slender shape."

It seems that eonistic tendencies are deep-rooted in mankind, as transvestites have also been found among

savage and aboriginal tribes. Havelock Ellis quotes a case reported to him by Dr. C. G. Seligman who studied it during the Cambridge Anthropological Expedition to Torres Straits.

“Hiro, a woman of 30, daughter of a Hula chief. On casual examination she seemed rather taller and less fat than the average Hula woman, with less rounded figure. The skin of the breast seemed rather wrinkled but the breasts themselves looked normally developed. The genitals are said to be normal and the mons hairy. As a girl she always preferred playing boys' games, and by all accounts she played them well. As she got older she stuck to boys and their games, preferring them as companions, and avoiding her own sex. She refused to adopt the girl's petticoat for some time, but at puberty was compelled by threats to do so. She seems to have behaved normally as regards sexual matters, and about two years after the onset of menses there was an abortion.”

Similar cases of male transvestites have also been reported from New Guinea. According to Otto Ehlers, in Eastern Asia are to be found the *Pu-Mea* or men-women who are brought up as women and sometimes actually marry men, especially impotent males. Instances of transvestism are also known among the Sea-Dyaks of Borneo, according to Frazer in his *Golden Bough*.

Many cases of eonism are known and have been recorded. Havelock Ellis has described and discussed a large number of them in his world-famous, monumental work, *Studies in the Psychology of Sex*. Some interesting life-histories of famous transvestites follow in later chapters.

The Theory of “The Third Sex”

All this brings us to the rather interesting theory of sex propounded lately and which is gaining ground fast. According to this school of thought, there is no absolutely male or absolutely female individual. In other words, in every woman there is something of the man and, reciprocally, in every man there is something of the

woman. Due to certain hereditary or other factors, there are many individuals who are neither man nor woman but man *and* woman. They may be called female men or male women.

The explanation given for this is quite simple. Everybody knows that the body tissues possess the power of developing the characters of either sex under the stimulating action of the complex sex hormones liberated in the blood stream. "Thus," says Havelock Ellis, "when the male hormone appears later than usual some form of inter-sexuality results and the later its appearance the more femaleness."

Dr. Crew also has a similar theory. He believes that the degree of abnormality is dependent on the time at which the male sex hormone begins to be secreted as the sexual primordia is fundamentally of the feminine type. This is the reason why a person who appears to be a female in early life may assume male sexual characteristics and mental outlook at the time of sexual maturity.

Although, this peculiar but probably true theory of the third sex was first propounded by Dr. Otto Weininger in *Sex and Character*, it certainly did not originate with him. Dr. Fliess believes that it was known even in very ancient times. Heinse, writing in the 18th century said, "I find it therefore necessary to assume the existence in nature of masculine and feminine elements. That man is nearest perfection who is composed entirely of masculine elements and that woman perhaps is nearest perfection who contains only so many feminine elements as to be able to remain woman; whilst that man is the worst who contains only so many masculine elements as to qualify for the title of man." Herein lies the germ of Weininger's theory of the third sex. Although it is widely accepted today, it was considered so unorthodox, so unbelievable, that Dr. Weininger promptly shot himself after the publication of his book in which he first gave utterance to his belief.

Magnus Hirschfeld, perhaps the greatest authority on inter-sexualism, views favourably this belief that

normally, in every sexually differentiated organism, there is the latent presence of the sexual characters of the opposite sex. Dr. G. V. Hamilton, writing in Schmalhausen and Calveston's *Woman's Coming of Age* makes this very clear :

"When we speak of the human individual as bisexual (having the characteristics of both the sexes—R. J. M.) we have reference, of course, to the fact that sexual differentiation is highly incomplete in our species. Thus we find that all males have nipples, and that in the pubescent boy these organs often become so swollen and sensitive that they suggest an endocrine preparation for suckling offspring. The male reproductive organ has buried within it a senseless little organ—the uterus masculinus—which is nothing less than a diminutive female birth canal. . . . Every woman, on the other hand, has a tiny duplicate of the male sex organ. (Dr. Hamilton is here comparing the female clitoris to the male penis—R. J. M.). It lies outside and a little above the entrance to her birth canal, and until some time after she loses her virginity it is like the male organ in being the local area of erotic sensation. In women who are much addicted to masturbation it is likely to retain this function throughout life. The other two specifically male structures occur in the female pelvis: the evoparia and the parovaria. If they were fully developed a woman could fertilize herself or other women."

The End of Napoleon Bonaparte

It is not generally known that in the later years of his life, the great Napoleon I, whom the whole of Europe once feared, showed a marked progressive feminisation. Napoleon's sexual appetite was always enormous. Women meant nothing to him but sex. As Emil Ludwig tells us, he was never really in love with Josephine or with any other woman.

After Napoleon's death at St. Helena, the post-mortem carried out by Dr. Henry clearly revealed that the

former suffered from a progressive feminisation. Dr. Henry has written :

“The whole surface of the body was deeply covered with fat. Over the sternum, where generally the bone is very superficial, the fat was upwards of an inch deep, and an inch and a half or two inches on the abdomen. There was scarcely any hair on the body, and that of the head was thin, fine and silky. The whole genital system (very small) seemed to exhibit a physical cause for the absence of sexual desire, and the chastity which had been stated to have characterized the deceased (during his imprisonment on St. Helena). The skin was noticed to be very white and delicate, as were hands and arms. Indeed the whole body was slender and effeminate. The pubis much resembled the mons veneris in women. The muscles of the chest were small, the shoulders were narrow and the hips wide”—(a typically female construction of the body, as in men, generally, the shoulders are wide and the hips narrow).

NOTE: It is a strange fact that in a large majority of cases of an extensive growth of hair on the face, the women have been insane. We have already mentioned that Jack Tuke found the “Circassian Lady” in an asylum. Harris-Liston has reported three cases of mad bearded women in the *British Medical Journal* of June 2, 1894.

Therefore, we cannot ignore the possibility of an obscure connection between extensive hirsuteness and insanity. It is likely that in the case of certain highly neurotic types of women, the appearance of much hair on the face may lead eventually to some kind of mental derangement. This is borne out to a certain extent by George Savage’s report, in the July 1886 issue of the *Journal of Mental Science*, of an insane woman having been cured by the removal of her beard. Savage further writes : “ I have seen women with hairy moles whose lives were burdens to them ; and in Bethlem we had one ‘ pig-faced ’ woman whose insanity was associated with her appearance. In another case, a very bull-faced aspect, was, to my mind, the chief cause of mental disorder.”

III

MEN WHO LIVED AS WOMEN

IN THE last chapter we promised to tell you of some of the well-known male and female transvestites—men who impersonated women and women who posed as men. We are indebted to Mr. C. J. S. Thompson for these fascinating case-histories which he has so well described in his *Mysteries of Sex*. Here, we shall relate briefly only a few of the cases. For the rest and for full particulars, you should read his very interesting book.

Chevalier d'Eon de Beaumont

One of the strangest careers was that of Chevalier d'Eon de Beaumont. He is especially important because it was from his name that Havelock Ellis coined the word "eonism" as a substitute for "transvestism." "'Eonism' is the name I finally devised (1920) for this condition," writes Havelock Ellis. It has been accepted by many and still seems the most convenient term, and adequately descriptive. Like 'sadism' and 'masochism' it is derived from a well-known person who exhibited the anomaly in a typical form, the Chevalier d'Eon de Beaumont (1728-1810), a Burgundian of good family. . . ."

On the 5th October, 1728, at Tonnerre in France, was born Charles Geneviève Louis André Timothée d'Eon de Beaumont. His father, Louis d'Eon de Beaumont, held the post of director to the King's residencies and so was a man of some standing.

Charles completed his education in Paris where he became a Doctor of Civil and Canon Law, and finally succeeded in becoming the secretary to the Intendant of the Paris district, M. Bertier de Sauvigny.

When young, he had a short, girlish figure, and throughout his life he excelled in fencing which was his favourite sport. Through M. de Sauvigny, he came to know the Prince de Conti and was recommended to Louis XV as a suitable companion for Chevalier Douglas who was to leave for Russia on a diplomatic mission. It

was necessary to enter the country in great secrecy, and the two decided to go in disguise as ordinary travellers. Because of his girlish figure, d'Eon was persuaded to dress in female clothes and he was actually introduced at the Russian court as Chevalier Douglas's niece.

Later on, he managed to gain the favour of many famous men and women. He soon became a great social figure in Paris and was well-known even in Court circles where he became a great favourite of some of the influential ladies like the Countess de Rochefort and the Duchess de Nivernais. He was sent to London, first, as a secretary to the ambassador; but later, even acted as Minister Plenipotentiary, and in this position visited the English Court and met King George III and Queen Charlotte.

At this time, Louis suddenly became obsessed with the idea of invading England, a scheme of which d'Eon was perfectly aware. It is said that he received a secret letter from Louis asking him to resume female attire and help France, as he had done once before, to achieve this purpose. Actually, a portrait of d'Eon, in women's clothes and painted by Latour in 1755, exists.

When the new French ambassador arrived in England, d'Eon was embroiled in a quarrel with him and on account of this lost his diplomatic status. It is apparent, that during these troublesome times, he often dressed as a woman to foil his enemies. When the whole affair had blown over, we once again find d'Eon in society, this time in England, where he cut a good figure because of his charming personality and the romance which surrounded his career.

It was at this time that rumours first began to circulate that d'Eon often dressed in female attire, and the Comte du Chatelet went so far as to say that d'Eon was a woman. His sex became an important topic of discussion, bets were taken as to his real sex, and in the year 1770 "some venturesome person actually began to issue gambling policies of insurance on the Chevalier's sex."

"He is described by Angelo at this time as being 'rather effeminate in appearance, with blue eyes, pale

complexion, and a dark beard,' from which many began to assume he was a 'bearded woman.'

Tired of his exile in England—he had refused to hand over the secret letters and documents written to him by King Louis—he asked for permission to return to Paris. He agreed to hand over the documents and to assume the clothes of the female sex on his return to his native country. He even agreed that "he would declare that he was of that sex and would wear women's attire."

His conditions were accepted and he received two Royal warrants, one, a safe conduct for return to France and the promise of an annual grant of nearly 12,000 livres; the other, an order for the Chevalier to wear only female attire and never again to lay it aside. All his old clothes were left in London. His departure from that great city caused a panic for nearly £120,000 had been underwritten about his sex and the Chevalier was requested and even begged to make a statement about his real sex before he finally left for France. But he refused to reveal anything.

"The Chevalier made his first public appearance in London dressed as a woman on 6th August 1777, when it is said he wore 'an elegant sack with a head-dress adorned with diamonds.' " At a farewell party that he gave before his departure, he was dressed in black silk with a rose-coloured hat. He wore a diamond necklace, stays, and an old-fashioned stomacher.

On his return to France, he was received favourably by the Queen, Marie Antoinette, who ordered her own milliner, Mademoiselle Bertin "to prepare the new woman an outfit such as would have sufficed for any four girls of the Royal House at St. Cyr," and the famous Sieur Brunet was ordered to make the necessary head-dress.

Naturally, Chevalier d'Eon excited a lot of interest as a person of unknown sex. But this notoriety was too much for him and he tried his very best to obtain permission to revert to male attire. He even volunteered to serve in the French Navy, but his offer was curtly refused. In spite of Royal orders, he decided to abandon female clothes and once dressed up as a dragoon. The

change was soon noticed and he was arrested and imprisoned in Dijon for three months. On his return to Paris, he was compelled once again to don female attire. This being too much for him, he fled to Tonnerre, the place of his birth, and lived there very quietly for some time.

In 1783, he returned to London, but continued to dress as a woman in order to retain his annuity. He eked out a living by fencing demonstrations which were very popular at that time. Unfortunately, on August the 26th 1796, he received a rapier thrust in his right armpit and this disabled him for a considerable time.

"In 1808, when he was in his eightieth year, almost bedridden and quite incapable, Mrs. Cole, who remained by him through his illness, removed him to 26 New Milman Street, Bloomsbury, near Foundling Hospital, and there he died on 21 May 1810, at the age of eightyone."

A post-mortem was immediately carried out on his body by the surgeon, Mr. Thomas Copeland, in the presence of Sir Sydney Smith and the Earl of Yarborough. It was then proved beyond doubt that the Chevalier was really a male. He never divulged the mystery of his sex to the last. Even Mrs. Cole, who had befriended him in his last poverty-stricken days was under the impression that he was a woman.

Thus ended the strange career of Charles Geneviève Louis André Timothée d'Eon de Beaumont. He was buried in the graveyard of St. Pancras Church.

Chevalier d'Eon has rightly been called the "Prince of Impersonators"—a man who for nearly half a century intrigued the peoples of Europe, a shrewd politician who ultimately fell a victim to the strange and sudden twists of fortune.

The Abbé de Choisy

Another French male transvestite was Abbé François Timoléon de Choisy whose adventures in women's clothes have been recorded in detail. He also was of good birth and a very capable man just like the Chevalier d'Eon. He mixed in good society and was always to be

found in the intellectual circles of eighteenth century France.

Abbé de Choisy was born in Paris, in the year 1644, the son of the Chancellor to the King's brother, the Duke of Orleans. It is rather interesting to learn that his mother, who was forty years old at the time of his birth, was of a very masculine type and even mentally very active and vigorous. It is likely that it was she who cultivated in the future Abbé a liking for cross-dressing, as she always dressed him in the clothes of a girl when he was young. Physically, too, he was slightly built and so female clothes actually suited him. Havelock Ellis describes him thus : " He was of small size, and plump, with breasts that were like those of a girl of fifteen, he says, on account of the tight stays he wore in early life ; his skin was soft and well cared for, and he had much dark hair. He not only possessed a facile, delicate, and expressive literary style, but was an accomplished musician on the harpsichord, and in comedy he was skilful in playing women's parts."

When he was eighteen, he gave up wearing feminine clothes ; but a few years later, when he was a little over twenty, he was persuaded by the famous Madame de la Fayette to adopt female dress again for which he was particularly adapted and for which he himself had great liking.

In spite of all this, the Abbé was heterosexual in temperament. He was very fond of women—which a homosexual could never be—with perhaps slightly sub-normal physical passion for them.

In his bedrooms were to be found everything dear to the heart of a woman—"lace-edged sheets and pillows tied up with flame-coloured ribbons." He even had his ears pierced and wore ear-rings, and in every way decked himself up in the height of fashion ; so much so that society ladies were always anxious to copy his elaborate toilettes.

When the Abbé de Choisy was thirty-two years old, he was appointed to accompany the ambassador's suite that Louis XIV had decided to send to the King of Siam.

But the suite soon returned to France, and thereafter the Abbé started to write books, the two most famous being *A Life of David* and *A Journal of a Voyage to Siam*.

At the age of seventy, he could not possibly wear female clothes in public; but it is said that in the privacy of his home, he still loved to wear some of his faded finery which probably reminded him of the days long past, of a time when he was young and handsome, and society's darling. His health began to fail now; and at the age of eighty-one, in the year 1724, he died in Paris.

Mr. Thompson writes: "In endeavouring to throw some light on the motive for his curious eccentricities, in his *Memoirs* he says: 'I have tried to find out how the strange idea came to me of believing myself a woman. It is an attribute of God to be loved and adored and man—so far as his weak nature will permit—has the same ambition. It is beauty which creates love and beauty is generally woman's portion; when it happens that men have or believe they have attractions for which they may be loved, they try to increase them by putting on women's attire. Then they feel the inexpressible pleasure of being loved. I have had that pleasant experience many a time when I have been at a ball or a theatre in a beautiful dress with patches and diamonds and when I have heard someone whisper near me: 'There is a pretty woman!' I have felt a pleasure so great that it is beyond all comparison."

"Night-Queen of Montmartre"

In 1926, a young Government official died in curious circumstances in Paris. He called himself 'Madame Cartier,' was a married man and even had two children. However, for some years before his death he was living alone. Not having been seen for some time, the police broke open the doors of his apartment, to find his body hanging from a hook in the ceiling.

The strange part of this tragedy—it was taken to be suicide at first—was that the man was dressed fully in women's clothes. Why anybody should do that before committing suicide puzzled the police authorities greatly. Even the stockings and underwear were feminine.

The police made extensive inquiries and at last discovered that a *modiste* was in the habit of sending parcels of lingerie to a 'Madame Cartier' supposed to be living at the young government official's address. When the police tried to trace this elusive 'Madame Cartier,' they discovered to their surprise that she was well known in the night-life of the Montmartre district from where she had disappeared for some time. They managed to obtain some photographs and were able to prove that 'Madame Cartier' was no other than the dead man. He had been known as the Queen of Montmartre for some time.

It was learned that the 'queen' preferred male company at all times and even liked men partners for dancing. He was rarely to be found with women. It seems likely that he was a homosexual and this made him disguise himself as a woman, and thus satisfy his homosexual needs in the night haunts of that great city of Paris.

The "Smiling Bandit Queen"

During a trial in Chicago, in the year 1923, the world learned of the strange case of a notorious gangster who impersonated women so well as to be undetectable as a man. He was known in the underworld as the "Smiling Bandit Queen."

On a certain night of June 1923, a Mr. and Mrs. Tasmer were violently attacked by two people, one of them being presumably a woman, and it was she who fired the shot that killed Mr. Tasmer. His wife saw her face very clearly and declared she would recognise it anywhere at any time.

The police searched for all the female bandits known to them, but without success. At last they decided that perhaps the bandit might really be a man masquerading as a woman to avoid future recognition. They were suspicious of a chauffeur and his wife, and early one morning arrested the latter who was recognised by Mrs. Tasmer as the murderer of her husband.

While in custody, this 'woman' sprouted a beard beneath her make-up! Then, for the first time, it was

discovered that 'she' was a certain notorious gangster, long known to the Chicago police.

He confessed, "God gave me a double nature." While he was a child he loved to wear girls' clothes. When he was turned out of his home in 1912, he married a man in Indiana. While quite young, he had once dressed himself as a girl and actually got a job as a chambermaid. As he possessed a good soprano voice, he later on decided to sing in a cabaret. This he did successfully for some months. At this time, he and his 'husband' were arrested and asked to produce their marriage licence, which they did. Twelve years later, he married a girl, which made his first 'husband' so jealous that a fight ensued; but it was amicably decided by the three living together.

Mr. Thompson tells us: "At the trial the accused appeared in court in silk garments, though wearing trousers, while his hair was braided over his ears. The trousers were of satin, his shirt waistcoat open, and his face rouged. He spoke in the low tones a woman would have used, nervously clasped and unclasped his hands and sobbed when he told of his double life.

"When asked if he shot Mr. Tasmer, he replied: 'No, gentlemen. I could not kill a cat or a dog.' Then, covering his face with his hands, he wept hysterically."

He insisted that he was at home on the night of the murder. Mrs. Tasmer had definitely identified 'her' as the 'laughing blue-eyed girl' who had shot her husband dead. But on examination, the accused's eyes were proved to be grey and that saved his life.

After his acquittal, he once again wore female clothes and even got a job in a vaudeville theatre, but the performance was stopped by the police.

It is said that in female attire he looked absolutely like a woman and bore no traces of his masculinity. We are apt to believe that this is a true case of hermaphroditism with homosexual tendencies. But this is just a conjecture and is not based on any authoritative facts.

IV

WOMEN WHO IMPERSONATED MEN

IN the previous chapter we told you about some men who lived as women. Mr. Thompson has also given us many famous cases of women who impersonated men. We shall mention only a few here. For full details, reference should be made to Mr. Thompson's fascinating book. It is full of interesting and surprising facts.

A Woman in the British Army

One of the strangest cases is that of Christian Davies who bravely and courageously lived the life of a soldier in the British Army. She was Irish and was born in Dublin in 1667, the child of a well-to-do brewer. She received the best possible education but her active nature led her to help her mother on the farm. Probably, it was during her work on the farm that she learned to ride astride, and delighted in jumping over ditches and hedges as she rode across the country.

We now come to the time when her father joined the cause of James II ; but this army was defeated and he returned to his home with a Frenchman, Captain Bodeaux, who was later killed while defending a bridge. When his clothes were removed, it was found that the captain was really a woman. This must have impressed the young Christian very deeply.

Leaving her home to live with her aunt, she fell in love with a handsome young overseer in her aunt's employ, and married him. It is also known that she became the mother of two children.

After some years of happiness, her husband, Richard Welsh, suddenly disappeared. She was deeply affected by his disappearance because she thought he had purposely deserted her and the children. A year later, however, she heard from him, explaining that while under the influence of drink, he had been smuggled on board a ship carrying recruits and had reached Helvoet Sluys. Being completely without money, he had been compelled

to join a regiment. When Christian read this, she at once determined to go in search of her husband and bring him back. She could not understand why he had not communicated with her before.

Placing her children in the care of her mother, she cut her hair short, dressed herself in one of her husband's suits and, carrying a sword, approached Ensign Herbert Lawrence who was in charge of recruits for the British in Flanders.

Her services to fight for her king were accepted. She was enrolled in the Army under the name of Christopher Welsh, and was soon sent to Holland with other recruits.

Mr. Thompson writes that "Christian threw herself whole-heartedly into her training and soon became proficient in drill and military exercises ; she was even commended by the officers for her smartness and aptitude. Her regiment was now ready to join the Grand Army, which was in expectation of a general battle as they were now within cannon-shot of the enemy."

During her first engagement she was wounded in the leg and disabled for two months. It is strange that her true sex was not discovered during treatment for the leg wound. She had many other adventures. Once she narrowly escaped drowning. At another time, she was taken prisoner by the French, but was exchanged a few days later.

Christian has recorded in her own words how she once made love to a rich burgher's daughter. "I squeezed her hand whenever I could get an opportunity and sighed when in her company. I looked foolishly and practised upon her all the ridiculous airs which I had often laughed at. The poor girl grew really fond of me," Christian tells us. A sergeant had also fallen in love with the burgher's daughter and one day tried to obtain her love by force. So, Christian decided to take revenge on him and actually stabbed him in the right breast. She was arrested, but later on was released on the recommendation of the burgher, who argued that the young soldier had defended the virtue of his daughter.

Some time later Christian joined Lord John Hayes' regiment of dragoons and fought with it till it was disbanded. She returned to Dublin to find how things were with her mother and children; but she resolved to continue with her soldier's life. Later, she once again enlisted in the dragoons to fight in Italy. All this time she tried to get some news of her husband but could hear nothing of importance. Finally, she came to the conclusion that he must have been killed in action.

During the battle at Donawert, Christian was severely wounded in the hip and now her real sex was nearly discovered. But she managed to get her discharge from the hospital with her secret still intact.

Next, we find her fighting again, and it was during this time she met her husband and saw him kissing another woman. She was surprised and shocked to see him making love to a Dutch woman and so decided not to make her identity known.

However, a few days later they met, and when he recognised his wife, "he clasped me in his arms, kissed me in rapture and bedewed my cheeks with tears of joy."

Christian made her husband promise not to divulge her secret and the two decided that they should pass as brother and sister, as she loved soldiering and intended to continue with it. Unfortunately, at the battle of Ramillies, when fighting bravely, she was struck by a shell fragment and had to be trepanned. It was ten weeks before she recovered. Now, her true sex was definitely discovered. Her story spread throughout the camp. Lord John Hayes was much interested in her and insisted that she should be married once again to her husband! "All the officers of the regiment were invited," says Christian, "and we were wedded and bedded with great solemnity. The sack-posset was eaten, the stocking thrown and every one on leaving kissed the bride and left a piece of gold."

She continued to help the army as a cook; but when her husband was killed in action, she returned home where she was apparently reduced to poverty. She tried

to run a small beer-shop and later a public-house in London, but without success. So, she entered the Chelsea Hospital, where she died at the ripe age of one hundred and eight years. She was buried among the old pensioners with military honours and the usual three volleys were fired over her grave. Thus was laid to rest a "remarkable woman whose determination and courage make her conspicuous among the others of her sex; a woman who played the part of a man and who fought with great bravery in the British Army."

A Woman Army Doctor

The army seems to have a strange fascination for certain women. We must not forget Loreta Janeta Velazquez, born in Havana in 1840, who took an important part in the American Civil War of 1860. She fought for the Confederates under the name of Harry T. Buford. When her sex was discovered, she was arrested as a spy, but was later released. Next, she was again in the army, with the 21st Louisiana Regiment, under Captain B. Moses. Soon after, she was wounded and once again her true sex was discovered. From now on we learn of her as having worked as a spy in a prison camp and she only retired on the cessation of hostilities.

But we intend to tell you here of a woman—her real name is not known—who rose to the rank of Inspector-General of the Army Hospitals.

She assumed the name of James Barry and even in her college days passed as a man. Dr. Jobson, a fellow student of hers has written that 'he' would never box or hit out, but kept the arms over the chest so as to protect it from blows.

She is supposed to have been very good at her work, becoming staff-surgeon in 1819 and Surgeon-Major in November 1827.

Apparently, many people suspected that Barry was not quite male. For example, an Army officer who knew her slightly has written that she possessed the appearance of a woman and that she was currently thought to be a hermaphrodite, as 'his' hands were white and smooth and

there was no hair on 'his' face. In build too 'he' resembled a woman and had small shapely limbs.

In 1851, Barry was promoted to be Deputy Inspector-General, and in December 1858, she became full Inspector-General of Hospitals.

On her retirement, she lived in London till 1865, when she was suddenly taken ill and died on the 15th July of that year, at the age of seventy-one. It was now only that her true sex was discovered. It is surprising how she managed to keep her secret through such a long and active life, full of adventures, and many duels which were invariably the results of her sulky and excitable temper.

The Female "Husband"

One of the most amazing cases is of Mary East, who for thirty-five years passed as a husband to another woman, under the name of James How. She was born about 1715 and when she had reached the age of seventeen fell in love with a young man who could not marry her for financial reasons. In desperation, he turned highwayman but was soon arrested, tried and transported for life. Mary was deeply grieved about this and, it is said, resolved never to marry.

In the neighbourhood lived another girl who also had disappointing love affairs and had also determined to remain single all her life. Being of the same mind, these two girls decided to live together, and arranged that one of them should dress in male clothes and live as one. They drew lots to find out who was to play the part of the "husband" and it fell to Mary East to be the masculine character.

Mr. Thompson informs us that "Mary equipped herself with male clothes, cut her hair short, and with a pipe complete had a fair resemblance to a young man of twenty who was to be known in future as 'James How.'"

The two girls lived harmoniously for many years, running one business after another and always successfully, till one day, when Mary East was recognised by a person who had known her in her youth.

This woman, guessing something of what was going on, started to blackmail Mary East. Demands were made for money many times and these worried the female partner so much that she actually fell ill and had to go to her brother in Essex where she died after telling her secret to him.

Foiled in her attempts to get large sums of money, the blackmailer tried to obtain a large amount by a plot. She hired two men to pretend to arrest Mary on a charge of robbery. The latter, frightened out of her wits, called in a pawnbroker, Mr. Williams, and telling him the truth, asked for his help, which was willingly given. The woman and her confederates were arrested on a charge of blackmail and committed to Clerkenwell Sessions.

After this, Mary once again began to dress in the clothes of her real sex. She sold off her businesses and retired to Poplar where she died in January 1781, at the age of sixty-four.

NOTE: Transvestism seems to be quite ancient. According to Havelock Ellis, cross-dressing took place in the Roman Saturnalia. "In the medieval Feast of Fools, which, like the Roman Saturnalia, fell in December, women dressed as men and men as women; so also during Carnival."

It is quite likely that a feeble temporary impulse for transvestism is far more common than generally supposed and certainly more widespread than the permanent forms and impulses. It is known widely among primitive peoples as mentioned by Crawley. Dr. Seligman, too, noticed "ceremonial cross-dressing" during the dances of the Marshall Bennet Islanders in Melanesia, and also among the Lotuko in Africa.

Hirschfeld's classification of transvestites is rather interesting. He recognises and accepts the following kinds: the heterosexual type with a liking for cross-dressing; the homosexual type; the bisexual type, having an attraction for effeminate men and virile women; the Narcissistic type in which the feminine components of the person's nature satisfies his masculine components; lastly, the asexual type, often impotent, and generally finding full satisfaction in some typically feminine occupation.

HOMOSEXUALITY OR UNISEXUAL LOVE

HOMOSEXUALITY, or the sexual attraction for a person of the same sex, has perhaps come in for more scientific investigation than any other sexual abnormality. The very fact that over a thousand works in the German language alone were published on it during 1898 and 1908 goes to prove this.

It is perhaps the most prevalent sexual aberration at the present time and has a certain effect even on our economic structure, upsetting the usual balance between men and women and affecting birth-rate and marriage.

Now, what exactly is homosexuality? It is an abnormal, morbid attraction for persons of the same sex. In his *Sexual Life of Our Times*, Iwan Bloch defines this form of abnormality thus: "Ideal love and the gratification of the grossest sensuality are the two poles between which the amatory manifestations of male homosexuals oscillate. Many confine themselves to simple contacts, caresses, kisses and embraces. Most frequently sexual gratification is obtained by mutual masturbation."

We first come across the word "homosexual" in a small booklet by a Hungarian physician, Bankert, written probably some time about 1869. The meaning given of this term is extremely lucid and explanatory. Dr. Magnus Hirschfeld translates it as follows:

"In addition to the normal sexual urge in man and woman, Nature in her sovereign mood has endowed at birth certain male and female individuals with the homosexual urge, thus placing them in a sexual bondage which renders them physically and psychically incapable—even with the best intention—of normal erection. This urge creates in advance a direct horror of the opposite sexual, and the victim of this passion finds it impossible to suppress the feeling which individuals of his own sex exercise upon him."

There cannot be a better definition of homosexuality, or a more lucid one, and it was advanced in 1869! This

abnormality or "perversion" is a punishable offence in many parts of the world, but it is not a legal offence in France, according to the Code Napoleon.

As we pointed out before, homosexuality, with its attendant forms, sodomy and pederasty, which have been discussed elsewhere in this book, has been known since time immemorial. But the first literature of any worth on this subject we owe to recent German authors like Randohr, Wieland, Klenke, Hirschfeld, etc., and Frenchmen, like Brierre, de Boisnot, Michea and others.

In 1850, Carl Heinrich Ulrichs wrote a series of books on homosexuality. It was he who coined the words "urning" and "uranism"—the terms by which homosexuals are often known in Europe. It is believed that Ulrichs himself was a homosexual, and hence his sympathetic attitude towards such unfortunate outcasts of normal sexuality. He went so far as to propose once a plan for the legalisation of marriages between men!

"About the middle of the 'sixties a certain assessor, *Ulrichs*, himself subject to this perverse instinct, declared, in numerous articles, under the *nom-de-plume* 'Numa Numantius,' that the sexual mental life was not connected with the bodily sex," writes Dr. R. V. Krafft-Ebing in *Psychopathia Sexualis*; "that there were male individuals that felt like women toward men (*anima muliebris in corpore virile inclusa*). He called these people 'urnings,' and demanded nothing less than the legal and social recognition of this sexual love of the urnings as congenital and, therefore, as right; and the permission of marriage among them. *Ulrichs* failed, however, to prove that this certainly congenital and paradoxical sexual feeling was physiological, and not pathological."

There does not seem to be much doubt that homosexuals (a name suggested by Edward Carpenter as a substitute for homosexual) feel as deeply for one of their own sex as a normal man or woman loves one of the opposite kind.

Lately, a most startling observation was made about a curious "equivalent of menstruation" in effeminate male homosexuals or urnings. Dr. H. Swoboda states

authoritatively, that in such cases there is tenderness and swelling of the breasts, occurring with the regularity of the menstrual cycle. This is often accompanied by other symptoms like backache, irritability, etc., that are characteristic of menstruation in a large number of women. Hirschfeld also has recorded many such surprising cases.

Physical and Mental Characteristics of the Homosexual

A homosexual is different from normal people even in childhood. For example, a boy will be girlish in appearance and a girl, boyish. Even before puberty, the homosexual child is often attracted towards the type of person, who will later on in adult life, excite him erotically. The famous French psychiatrist, Magnan, says, "Inversion of sexual feeling is frequently apparent in earliest youth, which in itself is characteristic; nothing speaks more clearly for the inborn quality of this anomaly than its early appearance." This shows that homosexuality cannot be an acquired perversion, but must be an inherent tendency independent of environment and training, but not of heredity, as we shall see later.

However much a homogenic may try, it is not possible for him to be sexually potent with a person of the other sex. Actually, the homosexual urge is quite independent of the wish and determination for sexual normality, and so must lie deep in the individual constitution itself.

The very personality of a homosexual man or woman may differ from that of a normal heterosexual individual. Even the anatomy of the former may be different from the latter. For example, as Magnus Hirschfeld points out, the muscles of a male homosexual are smaller and weaker than those of a normal man. Even the very motions and style of walking may differ so much from normality as to stamp the poor individual with the unmistakable mark of homosexuality. The small, mincing, dancing, but graceful gait of the homosexual, with slight undulations of the pelvis and the shoulders, has been known, and its significance understood, even in the dim

past. The body is often inclined forward and the head may be fixed rather loosely on the shoulders. In short, the whole appearance is quite characteristic.

Dr. Hirschfeld, who made a deep study of the subject of homosexuality during his lifetime, verified from thousands of cases that came under his observation, that the skin of homosexuals (whom he calls *zwischenstufe*) is warmer than that of normal men or women. This fact is so widely known in Germany that homosexual invert is there commonly called "warm brothers." They are also sometimes known as "soft men." Probably, the reference is to the usually soft skin and effeminate nature of the invert.

Homosexuality not an Acquired Aberration

We have said before that homosexuality must be inherent and could not be an acquired aberration. The peculiar anatomical characteristics, like wide hips and converging thighs—often found in homogenics—can never be acquired later on in life. In confirmation of this, we may quote Weil: "More than one-half or two-thirds of all homosexuals show deviation from the 'norm'; anatomical deviation, which means that there is a different physical build and constitution than in ordinary men. . . . In determining this, the question of homosexuality being inborn is answered." (Magnus Hirschfeld in *Encyclopaedia Sexualis*.)

Again, it must be remembered, as a further proof for the congenital basis of homosexuality, that among blood relations of homosexual individuals are always to be found a large number of men and women who show similar tendencies and intermediary sexual characteristics.

It is also a well established fact that if one member of identical twins is a homosexual, the other will also show the same deviation from the normal. This is a very strong point in favour of the belief in a hereditary basis of the deviation.

On the other hand, a much orthodox view of homosexuality is taken by other famous sexologists. "Much

evidence, which, on the face of things seems to point indisputably to the congenital nature of the anomaly, has been provided by the homosexuals themselves," says George Ryley Scott. "Here, I think, one may easily be led astray. It must never be forgotten that the outlook of all sexual inverts is inevitably coloured by the reaction of society to their condition. They look upon themselves as martyrs, and an essential condition of their martyrdom is that they are victims of fate, that they can no more alter their sexual reactions than the heterosexuals can alter theirs. The fact that God has made them as they are is the main feature in the special pleading indulged in by most homosexuals who write upon their abnormality. For this reason, if for no other, I think the statements made by homosexuals themselves respecting the cause of their inversion may, to a big extent, be set aside. Much of the other evidence relating to the in-born concept of homosexuality is concerned with apparently homosexual acts which occur in infancy or childhood, and much more of it relates to the physical stigmata (masculinity in females and femininity in males) which is held to stamp the possessor as a homosexual. As regards the overt acts in childhood, it is easy to confuse acquired or automatic habits which are devoid of any sexual connexion whatever with the deliberately induced expressions of the adult. In connexion with physical stigmata, wrong deductions are drawn through the vast confusion existing between pseudo-hermaphroditism and homosexuality. There is not necessarily the slightest connexion."

It may come as a surprise to many that homosexuality is not prevalent only among the human race. It is known among many animal species, like the apes, etc., that show sexual selection.

We have already said before that this deviation from the psychological and sexual norm is the most widely prevalent of all sexual abnormalities. It is uniformly to be found in every country of the world, in every nation and in every race, in whatever stage of racial culture. Considering this, it is rather surprising to learn of the

abhorrence in which it was held in ancient times, a disgust which exists even today.

In this connection, Gustav Jäger, the well known naturalist, has written :

“ For nineteen centuries even patricide and the most audacious rape were less hateful and abhorrent than homosexuality, and for long periods homosexuals or even those with a reputation of such leanings were threatened with death by fire and even later with most severe punishments, with dishonour, economic ostracism, severance of all social ties, etc. And see, not to speak of antiquity, modern history shows us plainly a considerable number of famous men—men who filled the world with idealistic concepts, who were equally fine as citizens and human beings and creators, who nevertheless were incapable of mastering themselves sufficiently not to betray their secret passion ; princes, powerful and rich individuals, who could afford to keep entire harems, or who could have chosen their mistresses from all the beauties of the world and made them their slaves, yet succumbed to this branding passion. Can one imagine a more forceful argument for the inborn character of homosexuality ? ” (Magnus Hirschfeld.)

Defensive Homosexuality

A curious theory has been put forward by Dr. Gilbert Van Tassel Hamilton that the fear of incest, which is a legal offence consisting in sexual intercourse between closely related persons, like, father and daughter, mother and son, brother and sister, etc., is the main cause of human homosexuality. This contention is based on his many experiments, carried out on male and female monkeys during 1908 and 1917, and his many observations on human homosexuals. For full details of these experiments, reference should be made to the *Journal of Animal Behaviour*, Vol. iv, pp. 295—318. In Dr. Hamilton's own words : “ My studies of compulsive alcoholism, certain types of the manic-depressive psychosis and overt human homosexuality have led me to the conclusion that fear of incest is a more important factor in the development of sexual inversion than is generally recognized. ”

In confirmation, Dr. Hamilton has described many cases that came under his observation. He gives the instance of a young woman who had sexual relations with her elder brother during childhood. "A year or so before her first menstruation he returned home after a six months' absence. He had come into puberty and his sex organ had greatly increased in size since their last sexual contact. Their first and only copulation after his return caused her considerable pain and his emission terrified both of them. Fear of pregnancy, an acutely developed sense of guilt and repulsion, and an antagonistic attitude toward the brother directly followed. During her twenties she was easily seduced by a homosexual woman and was jealously in love with her when the anamnesis was taken."

Fenichel (*Outline of Clinical Psychoanalysis*), also seems to hold a similar belief that sexual inversion may often be due to overtly incestuous behaviour during childhood. The development of homosexuality is just a defensive action interposed between consciousness and incestuous longings. In this connection, even Freud has made a sweeping statement, as follows, in *Three Contributions to the Theory of Sex* (English translation by Brill):

"In all the cases examined we have ascertained that the later inverts (homosexuals) go through in their childhood a phase of very intense but short-lived fixation on the woman (usually the mother) and after overcoming it they identify themselves with the woman and take themselves as the sexual object; that is, proceeding on a narcissitic (self-love) basis they look for young men resembling themselves in persons whom they wish to love as their mothers loved them."

Even in the case of female inverts, homosexuality may still be a defensive reaction against incest, as shown by Dr. Hamilton. Here, the chief part is played by such post-infantile factors as the erotic affection of the father for them or the sexual advances of brothers.

The Drag

In many cities of America and Europe, especially Germany, annual dances called "drags," are held, where

homosexuals from the different places meet. The men dress up as women and the females don male attire. The greatest possible tolerance is shown by the police for almost anything during the dances. These "drag" balls offer a meeting place for homosexuals where for once they are free from police prosecution and allowed to do almost anything they like. It is said, that even substantial prizes are offered for the best and most original costumes.

When dressed up in female clothes it is always difficult to recognise a male homosexual as a man. Iwan Bloch says : "Urnings' (homosexuals') balls are to-day especially characteristic of Berlin. I myself not long ago attended such a 'man's ball,' at which from eight hundred to a thousand homosexuals were present, some in men's clothing, some in women's clothing, some in fancy dress. The homosexuals dressed as women could have been distinguished from real women only by those in the secret."

Regarding this difficulty of identifying "cross-dressed" homosexuals, Dr. Potter cites a humorous incident in *Strange Loves* :

"It may be interesting in this connection to recall that in the Bohemian city of Carlsbad each year a beauty pageant is held, in which the most beautiful school girl receives a prize.

"In 1932 a bevy of forty pretty girls exhibited their charms before a committee of judges and an appreciative crowd of spectators.

"After the entrants had paraded before the judges and spectators the almost universal decision favoured a contestant with wavy chestnut hair, great brown eyes, and a face of the pure oval that Raphael and Leonardo sought for their models.

"Swetschkerl Marisihka was therefore proclaimed the winner of the beauty prize in token of which 'she' was presented with a beautiful vanity bag, for which 'she' was requested to make the customary speech of acceptance.

“To the consternation of the judges and spectators Swetschkerl made the confession that ‘she’ was not a school girl. ‘She’ was a boy who had entered the contest merely as a lark.”

In *Psychopathia Sexualis*, Krafft-Ebing gives a report from a Berlin newspaper of February 1894, about such a ‘drag’ ball which he has called “A Misogynist Ball.” It has been quoted fully by Forel in that classic of his, *The Sexual Question*. As the occurrence described might be a replica of the many balls held yearly in the cities of Europe and America, and as it is rather illuminating as regards the manners and customs of homosexuals, we give it below in full :

Almost all the social elements of Berlin have their club or meeting place—the fat, the bald, the bachelors, the widowers—why not the misogynists? This variety of the human species, whose society is hardly edifying, but whose psychology is peculiar, held a fancy dress ball a few days ago. The sale, or rather the distribution of tickets was kept very private. Their meeting place is a well-known dancing hall. We enter the hall about midnight. Dancing is going on to the music of a good orchestra. A thick cloud of smoke obscures the lamps and prevents us at first from distinguishing the details of the scene. It is only during an interval that we can make a closer examination. Most of the people are masked, dress coats and ball dresses are exceptional.

But what do I see? This lady in rose tarlatan, who has just pirouetted before us has a cigar in her mouth and smokes like a trooper. She has also a small beard, half hidden by paint. And she is now talking to an ‘angel’ in tights, very *décolleté*, with bare arms crossed behind her, also smoking. They have men’s voices and the conversation is also masculine, for it turns on ‘this cursed tobacco will not draw.’ Two men dressed as women!

A clown in conventional costume leaning against a pillar is speaking tender words to a ballet dancer with his arm round her waist. She has a Titian

head, a fine profile and good figure. Her brilliant earrings, her necklace, her shapely shoulders and arms seem to proclaim her sex, when suddenly disengaging herself from the embracing arm she turns away with a yawn, saying in a bass voice, 'Emile, why are you tiresome to-day?' The novice hardly believes his eyes: the ballet dancer is also a man.

Becoming suspicious, we continue our investigations, beginning to think that the world is here upside down. Here is a man who comes tripping along; but no, it cannot be a man, in spite of the small and carefully curled mustache. The dressing of the hair, the powder and paint on the face, the blackened eyebrows, the gold earrings, the bouquet of flowers on the breast and shoulder, the elegant black gown, the gold bracelets, the fan held in a white-gloved hand—none of these things suggest a man. And with what coquetry he fans himself; how he dances and skips about! Nevertheless, Nature has created this doll in the form of a man. He is a salesman in one of the large sweet shops, and the ballet dancer is his colleague!

At the table in the corner there is a convivial meeting; several elderly gentlemen are gathered round a group of very *décolleté* 'ladies' sitting over a glass of wine and cracking jokes which are anything but delicate. 'Who are these three ladies?' 'Ladies!' laughs my better-informed companion; well, the one on the right with the brown hair and short fancy dress is a hair-dresser; the second, the blonde with the pearl necklace is known here by the name of Miss Ella, and he is a ladies' tailor; the third is the celebrated Lottie.'

But this cannot be a man? The waist, the bust, the delicate arms, the whole appearance is feminine! I am told that Lottie was formerly an accountant. To-day she, or rather he, is simply 'Lottie' and takes pleasure in deceiving men as to his sex as long as possible. At this moment Lottie is

singing a song in a contralto voice acquired by prolonged practice, which a female singer might envy. Lottie has also taken female parts on the stage. Nowadays the former accountant is so imbued with his female role that he seldom appears in the streets except in woman's attire, and even wears an embroidered nightdress.

On closer examination of the persons present, I discovered to my astonishment several acquaintances. My bootmaker, whom I should never have taken for a misogynist, appears to-night as a troubadour with sword and plumed cap; and his 'Leonora,' in the costume of a bride, generally serves me with Havanas in a cigar store. When Leonora removed her gloves I recognized her at once by her large chilblained hands. Here is my haberdasher promenading in an indelicate costume as Bacchus; also a Diana dressed up atrociously, who is really a waiter at a café.

It is impossible to describe the real 'ladies' who are at this ball. They only associate with each other and avoid the women-hating men; while the latter also keep to themselves and absolutely ignore the fair sex.

This was in 1894; it is much the same today.

Female Homosexual Love

Sexual inversion is equally common in women, but it is not so apparent as in men. Other terms have been given to this abnormality, such as, 'Lesbian love,' 'Tribadism' or 'Saphism,' 'Amor Lesbicus,' etc., the female inverts generally being called tribades or Saphists. We shall, however, deal with this inversion in a separate chapter.

Historical Notes

Homosexuality is not restricted to civilization. It is known even among savage and barbarous peoples and very often is actually treated with respect. The same thing is true of ancient civilizations. It is said that this

inversion was known to the Assyrians, and even the ancient Egyptians, who attributed it to their gods, Set and Horus.

Homosexual inversion was looked upon with favour by many olden civilizations as a military virtue and so was cultivated by the Carthaginians, Scythians and Dorians, and even by the Normans in later days. But it was the Greeks of old who finally idealised it, not only as a military virtue, but with æsthetic and intellectual qualities, and even regarded it as much more noble and normal than heterosexual love. Love between persons of the same sex became one of the most important elements of Greek sexual life. The Greek attitude to this form of perverted love is best expressed in the eloquent words that Plato makes Phædrus speak :

“ I know not any greater blessing to a young man beginning life than a virtuous lover, or to the lover than a beloved youth. For the principle, which ought to be the guide of men who would nobly live—that principle, I say, neither kindred, nor honour, nor wealth, nor any other motive is able to implant so well as love. Of what am I speaking ? Of the sense of honour and dishonour, without which neither states nor individuals ever do any good or great work. And I say that a lover who is detected in doing any dishonourable act, or submitting through cowardice when dishonour is done to him by another, will be more pained at being detected by his beloved than at being seen by his father, or by his companions, or by anyone else. The beloved too, when he is seen in any disgraceful situation, has the same feeling about his lover.” (Jowett’s translation of the *Symposium*.)

The full realisation of the importance in which homosexual love was held in ancient Greece comes to us when we find that Polycrates, Tyrant of Samos, had a statue of his beloved Bathyllus, the beautiful boy greatly beloved by him and the poet Anacreon, erected in the holy Samian temple of Hera, the goddess of women and marriage !

The sexual relations between the men was of a definitely physical kind and not merely ideal as one would

think from reading Plato. But one thing we do know ; such relationships existed only between men and youths who had reached puberty. Younger boys were hardly ever seduced.

It is rather interesting to learn that the Roman Emperor, Heliogabalus or Elagabalus, as he was better known, was a homosexual. He was born at Emesa, about A. D. 205 and became a priest of Elagabalus, the Syro-Phoenician sun-god from whom he took his name. In A.D. 218, he was proclaimed Emperor in succession to Caracalla and was murdered soon after by the Praetorians in A.D. 222. Elagabalus was perhaps the greatest female impersonator of history, and it is said that he delighted in dressing up as a woman. He even gave positions of honour and trust in his state to other homosexuals like himself. Lampretius has reviled him in the words : "How can he be a leader of men if every part of his body stinks with vice?" There is no doubt that of all the Roman Emperors none exceeded him in debauchery.

It is said that even Julius Cæsar himself was an invert ; at all events, many of the Roman Emperors, including Nero and Galba, had homosexual leanings.

Dufour tells us that Rome was full of male homosexuals who "rented themselves out like the girls of the town. There were houses especially devoted to this kind of prostitution and there were procurers who followed no other business than that of renting out, for profit, a hoard of degraded slaves and even free men."

What is very surprising and rather amusing too, is that many gods were also considered to be homosexual. There were homosexual priests serving men only in the temples of the gods of the Hebrews and the Babylonians. In Tahiti, we are told, there are special deities for homosexual worship ; and "it was the god Chin himself who instituted homosexuality in Yucatan and sanctified it." The priest serving him, therefore, wore feminine clothes.

Similarly, in antiquity, Pudicitia, Mise, and Bona Dea served the female homosexuals. It is said that in these services, artificial phalli (lingams) were used. During the offerings to Demeter at Pellene, not only all

men but even male dogs were excluded from the temple, so that no male element may disturb the sanctity of the female homosexual rites.

With the advent of Christianity, homosexuality lost its former importance, but still held its ground for many years, soon to be forgotten as anything but a sexual perversion, deserving of the utmost ecclesiastical and secular penalties, including even burning at the stake. Yet, in the Middle Ages it still flourished, if not openly, in cloisters and military camps, to flare up again during the Renaissance.

It is known that Latini, Dante's teacher, was a homosexual, and perhaps it is to this that we owe Dante's frequent references to the prevalence of the inversion among many distinguished men. The famous French humanist, Muret, the world-famous Michaelangelo, Marlowe, the great English poet of the Renaissance period, perhaps even Shakespeare and Bacon, and definitely Hans Andersen and Walt Whitman, all cherished homosexual desires. It is rumoured that Hitler, too, is an invert.

This inversion is by no means rare today; it has merely been suppressed from open observation by the stringent and severe laws that society has seen fit to impose on these poor unfortunates, suffering, perhaps, great mental agony for their twisted passion.

NOTE: A new explanation of homosexuality is that the instinct to mate is so strong that a person will attempt to perform sexual congress with normally unsuitable partners if persons of the opposite sex are not available. It is pointed out that if frogs are unable to contact females at mating time when sex is so insistent, they will attempt to mate with logs of wood. M. Jenkins has shown with mathematical precision that if rats were segregated sexually, no possible contact with the other sex being allowed, homosexual behaviour developed (*Genetic Psychological Monographs*, iii. 1928). After this, heterosexual interest flagged even when the opposite sex was available. The intensity of homosexuality is directly dependent on the length of the segregation-time. This may also be true of human beings. As Dr. Clifford Allen points out, "Looked at from this point of view homosexuality seems to be merely the substitution for a heterosexual mate."

VI

LOVE OF WOMEN FOR WOMEN

LESBIAN love, Greek love (usually applied to male homosexuality), Phoenician love, Saphism, *amor lesbiscus*, are some of the terms used to describe the unnatural love of women for women or female homosexuality. In its more abnormal form it may be considered as a sort of auto-eroticism among women, consisting of kisses, embraces and friction of the genital organs. This was extremely common among the Greek and Roman women, though even today it is equally prevalent. It is known, for example, that the famous French painter of animals, Rosalie (Rosa) Bonheur was a Lesbian—a lover of women.

A more advanced form of this kind of love between individuals of the female sex is tribadism. It is necessary, however, to clearly distinguish tribades from female homosexuals. The former invariably indulge in overt sexual acts, but the latter may not necessarily be addicted to them.

Mutual masturbation is very common between tribades, especially when one of them has a long clitoris, in which quite a great degree of turgidity can be developed. With this, she can approximate the coital act with her partner. The clitoris is a small organ made up of erectile tissue, forming a part of the female external genitalia and comparable to the male penis. Sometimes an artificial phallus may be used for the "coital act."

According to Parent-Duchâtelet, tribadism is usual among prostitutes who are driven to it as a result of the many disgusting practices they are compelled to submit to by their male clients. It is also widely practised by female prisoners.

In his *Sexual Relations of Mankind*, Professor Mantegazza makes a curious statement :

"A surprising example of modern tribadism is cited by Duhousset. For a long time two girl-friends lived in this manner. One of them married, but their original

friendship did not stop. Suddenly the unmarried woman became pregnant, probably because the other had unknowingly carried the semen of her husband into the other. This curious phenomenon, for whose truth we make Duhousset responsible, was actually communicated by him to the Anthropological Society of Paris! I have also known two girls of this kind, one of them had a clitoris about five or six centimetres long."

Well, we take Professor Mantegazza's word for it!

The Romans used to call tribades, *frigatrices* and *subatrices*, depending upon whether they took the active or the passive part in the abnormal sex relationships between them.

We have it on the authority of Dr. Paul Eram, who practised in the East for a long time, that tribadism "is a condition common with young girls in the Orient." But this deviation of the normal sex instinct is equally widespread in Europe and America.

It is true that the tribades develop passion and jealousy for each other, a jealousy so intense that it could hardly be surpassed by that between persons of opposite sexes. This problem of jealousy among tribades in prisons and other segregating institutions is discussed by Krausold in *Melancholie und Schuld*. Dr. Potter quotes him in his *Strange Loves* :

"The female prisoners often have such friendships, which, when possible extend to mutual masturbation.

"But temporary mutual gratification is not the only purpose of such friendships. They are made to be enduring—entered into systematically, so to speak—and intense jealousy and a passion for love are developed which could scarcely be surpassed between persons of opposite sex. When the friend of one prisoner is merely smiled at by another, there are often the most violent scenes of jealousy, and even beatings."

Coming to other and perhaps milder forms of lesbianism, we have what is called *viraginity*. In such cases,

the females show a preference for male attire and masculine habits, mannerisms, and taste in art, sports, etc. Such women never use perfume or powder and do not care for the niceties of the truly feminine toilet. A *viragine* prefers smoking and drinking to sweets and chocolates, and natural sexual intercourse with a man only fills her with disgust.

Another form of female homosexuality is *gyandry*. Such women certainly possess true female genital organs, but in every other way—thought, sentiment, action and even external appearance—they are masculine. Many of them even have a harsh mannish voice and the bony framework and narrow pelvis of the male type. They are actually female pseudo-hermaphrodites. This type of female homosexual would naturally always want to play the active part in sexual relations with other women.

Dr. La Forest Potter of New York believes from his own experience of tribades that once a woman is seduced by one, it is almost impossible for any man, husband or lover, to win back his wife or sweetheart from the fascinating toils of these perverts. No man stands any chance against an active Sapphist once she has properly seduced a woman with her wiles.

Dr. Potter seems to be the only one to have noticed this phase of lesbian love. We cannot recall any other authority to have mentioned this point. "I have seen a number of instances in which the lesbian seduced the wife or sweetheart of a man," writes the doctor. "But I do not recall a single instance in which the man ever won the woman back to him."

A very modern example of lesbianism, given by Dr. James L. Seagall in *Sex Life in America, Its Problems and Their Solution*, first published in 1934, amply bears this out :

"As an illustration of the curious 'twists' that develop in these conditions, I may cite the strange case of Mr. C, a young lawyer patient of mine," writes Doctor Seagall. "He had been happily married for five years. And then, a woman whom his wife had met at bridge one afternoon, came into their lives in a very intimate

way. For she seemed to be always visiting at the house, or taking the wife on visits with her.

"At first, Mr. C was glad that his wife had found a companion so congenial to her. There seemed to be a wonderful comradeship between the two women. Mrs. C was quite happy with her friend and seemed more contented than she had been for years. However, Mr. C soon noticed that his wife was restless if her friend did not go everywhere with them. He tried not to resent the fact that he could rarely be alone with his wife any more.

"But when Mrs. C stayed out all night and slept with her friend, he became a trifle bewildered. And more so when his wife met his affectionate caresses with a chilling coldness. He noticed, too, that she avoided him and refused to have sexual relations with him, putting him off with various excuses.

"Then came the day when his wife told him she was going to leave him.

" 'Why?' he asked.

" 'I don't love you any more.'

" 'Where are you going?'

" 'To live with my Ella,' she returned.

"Suddenly it dawned on Mr. C that this woman was a lesbian. And had taken his wife from him. As he looked back he could see that she had gone about it as systematically as any man would have done.

"Mr. C was wild. He tried to persuade his wife to leave this woman. She only laughed at him.

" 'Then I'll not support you,' he threatened.

" 'Ella has enough for us both,' the wife retorted. 'So what are you going to do about it?'

"And what could he do about it? He can't get a divorce. For how can he prove that there is any harm in his wife living with another woman? To the world these two women seem perfectly innocent in their relations. The husband is not able to prove her infidelity although his wife as much as admitted it to him. Also, this woman has done the same thing several times before,

with other women. But there he is. He has no wife ; cannot get a divorce. And consequently cannot remarry, although his wife has a lover, as surely as though she were living with another man. Yet the law does not recognize this situation. "

It is rather interesting to read about the attitude taken by the lesbians themselves about their abnormality. Dr. Potter tells us of a girl patient of his, whom he had treated successfully for tribadism. In one of her letters to the doctor she wrote :

" You tell me that perhaps the most frequent cause for lesbianism among women who can have normal sex relations is their fear of venereal disease or pregnancy. This is not true. *A normal woman can never* in the world have sexual relations with another woman, no matter how much she feared pregnancy or for any other reason. I say 'normal.' Lesbianism is not developed or adopted by normal women. It is *born*. Lesbians hate men and find their bodies repulsive and are *attracted* to women sexually. It is because of a quirk in their minds that they find satisfaction in a woman. They cannot in any way find satisfaction in or desire for a man."

This lesbian's defence is characteristic of many others received by Dr. Potter.

Another point Dr. Potter brings out in his book, *Strange Loves*, a point not mentioned by other authorities on sex, is that an active lesbian, that is, the woman who takes the active or man's part in the abnormal sexual relationship, is " invariably a woman in the full maturity of her sexual powers, and with an uncanny facility in seduction."

The Hottentot Apron

Among the women of many African tribes, and especially the Hottentots, the clitoris and the labia minora—parts of the external genitalia—are seen to be abnormally developed. We have already mentioned that the clitoris is in many respects comparable to the male penis, and tribades with a well developed organ often use it as a penis in their sexual relations with other women. Some

observers have reported cases among African tribes where the abnormally developed clitoris and inner lips of the vulva, or the "apron" as it is sometimes called, reached a length of three or even four inches.

The only reason for mentioning the Hottentot apron in this chapter on lesbianism is that this abnormal development is considered by some, especially Karsch, to be due to the practice of tribadism. But this is not quite certain. Felix Bruk thinks that the development is due to excessive auto-eroticism. On the whole, it seems that the malformation is artificially created, as it is looked upon as a desirable trait in women of those primitive races in which the Hottentot apron is common. It is even likely that the presence of the apron actually increases the sexual attractiveness for both the male and female partners in the sexual intercourse.

On the whole, sexual attractiveness seems to be the only reasonable explanation for the conscious manipulation of the outer sexual parts. "This formation is probably a natural peculiarity of the women of these races which is very much exaggerated by intentional manipulation due to the admiration it arouses," states Havelock Ellis. "The missionary Merensky reported the prevalence of the practice of artificial elongation among the Basuto and other peoples, and the anatomical evidence is in favour of its partly artificial character."

W. F. Daniell also has stated in his *Topography of Gulf of Guinea*, 1849, that the natives of the Jaboo country, on the Bight of Benin in West Africa, think it highly ornamental to elongate the clitoris and the labia. This is done by tying to the clitoris, small weights which are gradually increased.

Abnormally large labia majora were noticed in 1894 among the women of the Bawenda of Northern Transvaal, by the missionary, Wessman. Among this people, young girls of about eight are made to pull their outer labia for a short time every day. It is also said that men pay great attention to the size of this part in selecting a wife, the girl with the longest labia being the most attractive in their eyes.

VII

INCEST: PHYSICAL LOVE IN THE FAMILY

INCEST means sexual relationship between very closely related persons, so closely related that they could not be legally married—relationship between brother and sister, father and daughter, mother and son. The cause may be intense and abnormal sexual desire in a man or woman, manifesting itself in an overwhelming inclination for sexual union, irrespective of the relationship of the partner. Often, incest may be due to alcoholic intoxication or the constant use of drugs like cocaine or hashish. It must not be forgotten that regular sniffing of the latter can cause sexual mania. This seems to have been realised even by the ancient Hindus, because in one of their myths, we read that Brahma—one of the Hindu Trinity—committed incest with his daughter in a state of intoxication.

Regular sexual relations between fathers and daughters are common among certain Indian tribes of Central America. The Borgias, a family whose members turned out to be notorious poisoners, are known to have practised incest. As among civilised races, incest is, however, taboo among many aboriginal peoples, for example, the Fiji Islanders and the Basogas of the Upper Nile district.

You will be amused to learn that the Celebes believe that incestuous unions cause failure of crops; the Galelause think that they cause earthquakes; while the people of Mindano believe that the result is floods. The North Borneo tribes go further still and attribute to incest, plagues, floods, droughts and even famines. It is rather strange that even the French peasants believed till quite recent times that the marriage of first cousins causes epidemics among domestic flocks and failure of crops. But the strangest belief is that of the Aleuts: that the offspring of incestuous relationships have tusks like those of a walrus.

Incest in Ancient Times

In ancient times, the marriage of very near relatives was encouraged, especially among the royal families. For example, in ancient Egypt and in Iran of old, it was compulsory for brothers and sisters to marry, in order to preserve the blood of the dynasty unsullied. In Egypt, Ahmos I was married to his sister and so also was Amenhotep I. Cleopatra was married to her brother, Ptolemy, although it is very doubtful if they ever lived together as man and wife. Queen Hatshepsut, herself the result of an incestuous marriage, became the wife of her half-brother.

There is no doubt that marriages between brothers and sisters were very common in ancient Egypt. They actually became more common in later centuries. Mr. Briffault tells us that "so habitual was the usage that even as late as the second century A.D. unions between brothers and sisters constituted in some districts the great majority of the marriages."

Among the Romans, we know that Emperor Claudius married his niece. We read of incest even in the Bible. Lot married his own daughters and had children by them. Abraham's supposed union with his half-sister is well known; Nahor married his own niece, while Amnon raped his sister. "In short, incest was the rule rather than the exception in all parts of the world, savage and civilized," writes George Ryley Scott. "Thus the Mongols, the Russians, the Corsicans, the Irish, the Siamese, the Medes, the Cambodgians, the Incas of Peru, the American Indians, the Veddas, the Eskimos, the Coucous, the Tertans and many other races were all incestuous."

And yet, even in ancient times, incest was taboo among certain peoples. Probably, the earliest prohibition was against the sexual mating of parents with children. In the Bible (Gen. xix) we read: "And Lot went up out of Zoar . . . and dwelt in the mountain, and his two daughters with him . . . And the first-born said unto the younger, Our father is old and there is not a man in the earth to come in unto us after the manner of

all the earth : Come let us make our father drink wine and we will lie with him, that we may preserve seed of our father. . . . Thus were both the daughters of Lot with child by their father." Note that Lot was drugged with wine. This would not have been necessary had there been no prohibition against incest.

The early prohibition of sexual congress between parents and children is clear from Wall's statement :

" Julia, the mother of Caracalla, Emperor of Rome, pretending not to know he was present, stripped herself naked. When Caracalla saw her beautiful body he exclaimed : 'I'd like to, if it were lawful!' To which she replied : 'If you would like to, it is lawful ! Do you not know that you are emperor and can make the laws ?' She then submitted to his embraces and lived thereafter as his wife and queen."

Note the words, " I'd like to, if it were lawful ! " hinting at an early prohibition of incest between parents and their offspring. Again, from Wall :

" It is related that Hippocrates cured the King Perdiccas (436 B.C.) of Macedonia of a consumption produced by the king's inordinate but hopeless love and desire for his stepmother Phila. "

Some Cases of Incest

In that monumental work by R. v. Krafft-Ebing, *Psychopathia Sexualis*, we come across many recent cases of incest. We read of the case reported by Feldtmann where the man made regular sexual attacks on his adult daughter and went so far as to kill her finally. Lombrose also came across a peasant of forty-two who had incestuous relations with his daughters of twenty-two, nineteen and eleven. He forced the youngest to become a prostitute and then would go and visit her at her brothel.

Legrand has mentioned the case of a girl of fifteen who seduced her brother and made him practise all kinds of sexual excesses on her body. He has also reported the case of a married woman of thirty-six who liked to put her breasts out of the window (exhibitionism ?) and had

sexual intercourse with her own brother who was eighteen years old at that time.

Some even go so far as to commit, or attempt to commit, suicide for unrequited love with very near relations. For example, Thoinot came across the case of a nymphomaniac of forty-four who tried to kill herself because her son of twenty-three would not make love to her. The following case is so interesting that we quote it in full as given by Krafft-Ebing :

“Z., age fifty-one, superintendent, enamoured with his own daughter since her puberty. She had to leave home and reside with relatives abroad. He was a peculiar, nervous man, somewhat given to drink, without manifest taint. He denied being in love with his daughter, but the latter stated that he acted and behaved towards her like a lover. Z. was very jealous of every man who approached his daughter. He threatened to commit suicide if she ever married, and on one occasion proposed to her that they should die together. He knew how to arrange things so that he could be always alone with her, and overwhelmed her with presents and caresses.”

Dr. August Forel also mentions a rather strange case. A drunken and brutal husband tormented his wife with excessive sexual relationships. So the latter gave him their own daughter for the satisfaction of his great passion and violent tendencies.

The Horror of Incest

Incest is not looked upon with the same degree of horror in the different parts of the world. “The French nature is not repelled to the same degree as the German by the idea of sexual intercourse between those closely related by ties of blood,” writes Theodor Mundt in his *Sketches of Paris*. This is rather strange, as it is known that the Germans of very olden days often married their sisters, and this custom was not abolished till the end of the seventh century A. D. Eugene Sue mentions in *Mysteries of Paris* that among the lowest class of the population, sexual congress between fathers and daughters is quite common. But, is that true only of France?

Actually, incest is by no means uncommon even in Germany. Iwan Bloch has recorded the example of a labourer who was imprisoned for having sexual relations with his daughter, twenty-seven years old. These intimacies stretched over a period of fifteen years and even after the man got married a second time.

Going to the other extreme, the Basugos, a tribe of the upper Nile region, regard incest with the utmost hatred. So much so that they even punish beasts caught in the act. Such extreme hatred for incest is chiefly noticeable among Australian tribes. Both, Dawson and Professor Mantegazza, noted this. The latter writes :

“These Australians are strictly separated into tribes. Every male belongs to his father’s tribe and may not enjoy any woman from the same tribe. They are also separated into classes ; the male belongs to the class of the mother and is not allowed to marry a woman of the same class, for the woman of the same class is regarded as his sister.

“The abhorrence of incest is so great among the aboriginal Australians that as soon as a love affair has been discovered between persons of the same family, the relatives or brothers of the girl beat her unmercifully. The young man is dragged to the chief of the tribe and punished severely. If they repeat their offence they are beaten to the point of exhaustion. . . .

“Illegal births are very rare among these natives. The perpetrators are either beaten or killed.”

In North Borneo also, incest is regarded with the utmost horror. It is considered a very serious crime, the punishment for which, in past days at least, was death. The same is true of the Malasi of the Trobriands although incest is rather common among them.

From all the evidence available, it is clear that on the whole, the horror of incest is of modern origin. In *Sex and Sex Worship*, that encyclopaedic work, Dr. Wall gives as his opinion that although in modern times, men have set apart certain women whom they might not marry, “among primitive people such prohibitions did

not exist, no more than among animals. When *all* the women belonged to the tribe or clan, *any* woman may have been taken by any man."

Incest is by no means against human instincts. Many psychologists tell us that in the sexual development of children, their first sexual desires are very often directed towards a brother or sister or some other very near relative.

It must be clearly realised that incestuous cravings of a man for sister or mother or of a woman for brother or father—however horrible they may seem—are, in truth, biological and psychological phenomena, which have been tabooed by man and his laws during the long evolution of the family and society. In the circumstances, the man or woman who feels such cravings cannot be regarded as a true degenerate, or incest be considered an actual perversion or abnormality, in the true sense of the word.

There is nothing like an innate horror for incest. That is just a myth. Many men are in love with their sisters and a large number of women with their brothers. If they refrain from actual sexual union it is because of their religious and social teachings, and not because of any innate disgust. Only tradition keeps them apart.

"Amongst forbidden wishes special prominence must still be given to the incestuous desires, *i.e.*, those directed towards sexual intercourse with parents or brothers and sisters," writes the great psychologist, Sigmund Freud. "You know in what abhorrence human society holds, or at least professes to hold, such intercourse and what emphasis is laid upon the prohibitions of it. The most preposterous attempts have been made to account for this horror of incest: Some people have assumed that it is a provision of nature for the preservation of the species, manifesting itself in the mind by those prohibitions because in-breeding would result in racial degenerations; others have asserted that propinquity from early childhood has deflected sexual desire from the persons concerned. In both these cases, however, the avoidance of incest would have been automatically secured and we should be at a loss to understand the necessity of stern

prohibitions, which would seem rather to point to a strong desire. Psycho-analytic investigations have shown beyond any possibility of doubt that an *incestuous love-choice* is in fact the first and regular one, and that it is only later that any opposition is manifested towards it, the causes of which are not to be sought in the psychology of the individual."

In other words, our horror of incest is purely an acquired characteristic. Also, it is one of the cravings which men have to fight against ceaselessly. This means that there are no bonds between, say, brothers and sisters that would automatically prevent the desire for sexual intercourse between them.

"The explanation of the abhorrence to incest is really, however, exceedingly simple," writes Havelock Ellis in *Studies in the Psychology of Sex*. "Any reader . . . will quickly perceive that the normal failure of the pairing instinct to manifest itself in the case of brothers and sisters or of boys and girls brought up together from infancy, is a merely negative phenomenon due to the inevitable absence under those circumstances of the conditions which evoke the pairing impulse. Courtship is the process by which powerful sensory stimuli proceeding from a person of the opposite sex gradually produce the physiological state of tumescence, with its psychic concomitant of love and desire, more or less necessary for mating to be effected. But between those who have been brought up together from childhood all the sensory stimuli of vision, hearing, and touch have been dulled by use, trained to the calm level of affection, and deprived of their potency to arouse the erethistic excitement which produces sexual tumescence. Brothers and sisters in relation to each other have at puberty already reached that state to which old married couples by the exhaustion of youthful passion and the slow usage of daily life gradually approximate. Passion between brother and sister is, indeed, by no means so rare as is sometimes supposed, and it may be very strong, but it is usually aroused by the aid of those conditions which are normally required for the appearance of passion, more especially by the unfamiliarity caused by

a long separation. In reality, therefore, the usual absence of sexual attraction between brothers and sisters requires no special explanation ; it is merely due to the normal absence under these circumstances of the conditions that tend to produce sexual tumescence and the play of those sensory allurements which lead to sexual selection."

This is not very satisfactory as incest is quite common between near relations, like father and daughter, brother and sister, etc., who may never have been separated, either in childhood or at a later age. It is enough to quote in this connection, Mr. Justice Mc Cardie (Leeds, December, 1931) : " Too often, as at this Assize, girls become pregnant by their own fathers. . . . and there is also at the present Assize a horrible case where a mentally defective girl was pregnant by her own brother. "

Again, it is not correct to say that old married couples do not continue to have active sexual attraction for each other in old age ; and that brothers and sisters are never sexually interested in each other if they have always lived together.

Havelock Ellis's arguments are properly answered by all those marriages between persons known very well to each other since childhood as, according to him, the conditions necessary for tumescence should be absent in their case. We must, however, agree that his arguments are applicable to savages, because among them sexual tumescence is often induced not merely by the opposite sex, but artificially by means of mixed dances and feasts. In their case, great familiarity with a person of the other sex may be a deterrent against too easy tumescence.

Incest and Prostitution

Perhaps incest is most common these days among prostitutes. Kurt Schneider found that fifty per cent. of prostitutes, when questioned as to the person by whom they had been first seduced, incriminated their fathers. It is interesting to know that Schneider also found fifty per cent. of the prostitutes to be weak-minded. It seems that all women probably experience unconscious incestuous cravings at times but the weak-minded succumb to them more easily.

VIII

BESTIALITY: LOVE WITH BIRDS AND BEASTS

PHYSICAL love with birds and beasts—that is bestiality. In other words, it means sexual intercourse of men and women with animals. Of all sexual aberrations, this is the one, although quite common, that inspires the greatest amount of horror. And since the time of Moses, it has been severely punished both by ecclesiastical and civil law. In the Middle Ages, the man or woman found guilty of this perversion was burned alive. Even the animal partner was killed, such was the horror engendered by this offence.

Bestiality is a very old practice as is shown by primitive and oriental art. It is even likely that among the Midianites and the Chaldeans, the rites of Baal included bestiality. The Hebrews may have learned it from the Egyptians, although we find Moses, the great Hebrew law-giver, writing strongly against it as well as against sodomy :

“ And if a man lie with a beast, he shall surely be put to death : and ye shall slay the beast.

“ And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast : they shall surely be put to death ; their blood shall be upon them.” (*Leviticus*, xx, 15)

Again, in *Exodus* (xxii, 19) appear the words:

“ Whosoever lieth with a beast shall surely be put to death.”

From this it is clear that sexual relations with animals have always existed and that bestiality is by no means a result of the dissoluteness of modern civilisation, as is sometimes supposed. According to Hesnard (*Traité de sexologie normale et pathologique*), among many primitive races, tradition requires sexual relations with animals. For example, in certain parts of Africa, a custom demands that young men should have sexual relations with the first important game they kill while hunting. We are

also told, though this is doubtful, that the Arabs of North Africa perform the sex act with chickens before taking them to the market for sale.

It is probable that bestiality rose to its most degenerate form during the last decaying period of the Roman Empire—the days of Gaius Petronius Arbiter, one of the chosen companions of Nero, and director-in-chief of the Imperial pleasures. Different names were given to the perverts according to the animals they preferred. For example, the *anserarii* were those who liked geese for their sexual acts; those who preferred nanny-goats were called *caprarii*; while the *beluarii* were men and women who used dogs and monkeys.

The use of the ass was also fairly common. Intercourse with it formed a part of the rites of the Bona Dea in Rome. She was the Goddess of Chastity whose temple no man could enter. Hence, probably, the great use of the ass! The matrons of this temple, who were called “Maenads of Priapus,” would call upon their phallic god, and according to the poet Juvenal, the devotee, “if men are lacking, does not hesitate to turn up her rump to a vigorous ass.” Juvenal has made it quite clear that in later days the temple of Bona Dea became the scene of unbelievable sexual orgies, including the unbridled intercourse of women with the priapic ass.

As the symbolism of the priapic ass is rather interesting, it is necessary to give some further details about the erotic significance of this beast of burden.

The Priapic Ass

Among the ancient Romans, the ass was considered to be a sexual symbol—an emblem of sexual vigour, because of the large size of its sex organ. It is said that Roman lovers would suspend above their beds, an ass's head together with a Bacchic vine-stock to bring them luck in their love affairs. At the same time the ass was ridiculed and considered to be an evil omen. It was believed that bad luck would follow the person whose path an ass had crossed. This strange contradiction of sexual admiration and superstitious aversion needs an explanation.

The Roman god Priapus, the son of Dionysus and Aphrodite, and considered to be the god of fertility, did not favour the ass. Yet this obscene deity was supposed to be fond of having an ass sacrificed to him. According to mythology, this was because he bore the beast a grudge. It is said that Silenus' ass saved Cybele's honour from the dirty sexual intentions of Priapus by braying out loudly on his approach. Cybele, or Rhea as she is better known, was the Hellenic nature goddess and the mother of Zeus. Out of gratitude, Cybele hung a bell on the ass's ears and consecrated him to the service of her temple.

In olden days, especially in Cumae in the Campania, the ass was used as an instrument of punishment for women found guilty of adultery. The unfaithful wife was first stripped naked and then insulted and mocked by the crowd. She was later placed on an ass and taken through the whole town accompanied by the jeers of the multitude. This shame stuck to her all through her life. It is difficult to say how far this is true, but we read that in even still earlier times, in Latium especially, the erring wife was actually made to have sexual intercourse with the ass as a punishment.

There is no doubt that in the Middle Ages, this ride through the town on the back of an ass was popular as a punishment for connubial unfaithfulness. The great Socrates has left a record of this kind of punishment which was common even in the fifth century of the Christian era.

We cannot say definitely if the unfaithful woman was really ever made to have sexual intercourse in public with the ass. But, it is quite certain that, in later times, adulteresses were tied to a pillory bearing an ass's head. Thus fixed, any male who so wished was at liberty to use her sexually.

Bestiality in the Middle Ages

There is no doubt that bestiality was fairly common in Europe during the Middle Ages. We find it discussed even in canonical letters. For example, here is an extract

from the *Capitulary of Baluze*, given in the *Encyclopaedia Sexualis* :

“ The third question had to do with one who had had unnatural relations with a female dog, and the fourth, with one who had frequently fornicated with cows. Whosoever shall come together with a beast of burden shall be put to death. And the woman who shall lie down with any beast of burden whatsoever shall be put to death along with the beast. ”

In short, bestiality was a favourite topic of discussion with preachers of the fifteenth and sixteenth centuries. The punishment for it ranged from one hundred days to ten years of penance. In Theodore's Penitential, ten years' penance is suggested. While in the *Penitentiale Pseudo-Romanum*, a year's penance is recommended for a layman and only for six months if he happened to be unmarried. The *Penitentiale Hubertense* also fixed on a period of ten years, while Fulbert's Penitential fixed seven years for bestiality as well as for sodomy. In Burchard's Penitential, we read of a penance of seven years, or ten years in the case of married men, together with forty days on bread and water.

The Jews had a great horror of bestiality and put the sinner and even the beast to death. The same rule held in France of the Middle Ages.

As we have seen before, the Christian Church certainly did not, and does not today, countenance any form of bestiality. Civil law was equally strict. The parliamentary records give us an idea of how common this vice must have been. As we have already said, in France, the death penalty was the rule for bestiality, though in Rome, the pervert could escape with a fine. The old ecclesiastical and legal records are full of such cases of fornication with beasts.

In those days, it was believed that the devil was responsible for bestiality, and so if it were allowed, the world would be overrun by devilish monsters ! In the circumstances, the demonologists attributed this vice to all witches and sorceresses, as they were supposed to be in

affiliation with the devil. According to these demonologists, Satan appeared on the traditional Sabbath days in the form of a goat, a dog, a fox, a bull, an ass, etc., and the witches and sorceresses would be called upon to kiss the genital parts of the beast, as it would actually be upon their demonic master that they would thus be showering their love and caresses. Bodin tells us in his *Démonomanie* that the devil also often appeared in the form of a dog in order to seduce nuns. He gives as an example, an event that happened in the diocese of Cologne in the year 1566. In a certain convent there lived a dog who was thought to be a demon as he would lift the robes of the nuns in order to abuse them sexually. Bodin himself, however, did not believe that the animal was the devil but that it was really just a common dog. Then, he goes on to tell us that a woman in Toulouse once had union with a dog, and sometime later, the dog tried to force her into a sexual union in the presence of others. She was made to confess her previous relations with the animal and both were burned alive.

The Animals Used for Bestial Practices

The goose has been used as much as the ass for the purposes of sexual intercourse. Considering this perhaps, Petronius has called the goose, "Priapus' delight." It is said that the Chinese also use this bird for erotic purposes. It is likely that even the swan is sometimes used. In this case, the chief form of intercourse is cunnilinctus. This means the apposition of the lips of the male to the female genital organs—in bestiality, to the sexual parts of the beast used. Perhaps, in the case of women, the geese were made to titillate the female organs. We read in the *Secret History* that Procopius' Theodora attracted the birds to her private parts by sprinkling barley grains on them.

Apparently, the Chinese surpassed all others in this form of bestiality, introducing in this perversion, the utmost cruelty. In *The Sexual Relations of Mankind*, Paolo Mantegazza writes :

"The Chinese are famous for their amorous affairs with geese, the necks of which they are in the

habit of cruelly wringing off at the moment of ejaculation, in order that they may get the pleasurable benefit of the anal sphincter's last spasms in the victim." (Putnam.)

Krafft-Ebing also has described a case of sexual intercourse with a goose in his *Psychopathia Sexualis* :

"On the afternoon of 23rd September, 1889, W., aged sixteen, shoemaker's apprentice, caught a goose in a neighbour's garden, and committed bestiality on the fowl until the neighbour approached. On being accused by the neighbour, W. said, 'Well! Is there anything wrong with the goose?' and then went away. At his examination he confessed the act, but excused himself on the ground of temporary loss of mind. Since a severe illness in his twelfth year, he several times a month had attacks, with heat in his head, in which he was intensely excited sexually, could not help himself and did not know what he was doing. He had done the act during such an attack."

Apart from geese, other animals like sheep, chickens, horses, sows, pigs, ewes, cats, etc., have also been and, perhaps, still are used for lustful purposes. Serpents, swans, and bears, too, are also known to have been employed for such unions at some time or other by women. It is rumoured that among certain tribes of Central Africa, the cohabitation of women with gorillas is quite common.

According to Paolo Mantegazza, sexual use is still made of goats in the European countryside. He writes :

"At Rimini; more than one young Apennine shepherd, suffering from nervous dyspepsia, confessed to me having abused she-goats in an extraordinary manner. It appears that they are also very fond of sows!" (Putnam.)

Krafft-Ebing tells us of a rather interesting case of a man who was in the habit of having regular sexual relations with hens. This man, who was thirty years old, belonged to a high social circle. "To the question of the judge, as to the reason for such an act, the accused said that his genitals were so small that coitus with

women was impossible. Medical examination showed that actually the genitals were extremely small."

Not only men have been attracted to goats sexually. Even women make illicit use of the male member of this species. It is said that the goat was a common companion of ancient Hebrew women. Voltaire, with his usual biting wit, writes of them :

" I shall say in justification of the Jewish ladies who wandered in the desert, that they could not wash themselves owing to the lack of water. They could not change either their clothes or their shoes ; they had no chemises. So the he-goats of their country could very easily mistake them for she-goats on account of their smell, and that similarity might very well have given rise to some gallantry between the two species. "

According to Herodotus and Plutarch, the union of women with goats formed part of a religious rite at Mendes in Egypt. In Memphis, a sacred bull was used for the same purpose.

When an Apis bull died, a new one had to be found, which had the necessary birthmarks, a black hide with a white male triangle on the forehead and a crescent on the side. Under the tongue, a swelling was looked for. When such a beast was discovered it was taken with great ceremony to Nilopolis where he was kept for four months and specially looked after. When the bull was mature he was conducted in great state to the temple at Memphis. For the first forty days after his arrival at the temple he was attended by women only who not only fed him but offered themselves to him.

Perhaps, it was against this custom and that of the sacred goat at Mendes that Moses wrote in Lev. xviii, 23 : " Neither shalt thou lie with any beast to defile thyself therewith : neither shall any woman stand before a beast to lie down thereto : it is confusion. "

Bestiality To-day

Bestiality may not be so common in these days, but it is by no means extinct. Today, free from superstition and religious ideas it is considered to be one

of the worst types of sexual aberrations. There is a rumour, though there are no grounds for it, that the lonely cowboys of Western America are addicted to bestiality with their sheep.

We further read in the *Encyclopaedia Sexualis*, "In the days of the old 'red light' districts in America, bestiality was not infrequently commercialised as a spectacle, in houses of prostitution, where, by paying the price, one might see an inmate in the act of intercourse with a Shetland pony or a dog." Krafft-Ebing has reported the case of a man of forty-seven and belonging to good social position in life, who at the age of fourteen, had sexual relations with bitches, mares, and other female animals.

As we have mentioned before, sheep and goats have also been used and still are employed for bestial practices. In ancient Peru there was actually a law forbidding unmarried men from keeping female alpacas in their homes. Bestiality must have been very common among the ancient Peruvians for such a law to have been passed. This people also believed that syphilis was a disease of the alpaca and men contracted it from them. In this connection, it is rather interesting to find that some time back in Hungary, special research was carried out on the relationship between syphilis in human beings and sexual diseases in mares.

In modern times, the sexually perverted attraction of women for animals is mostly for dogs, especially in the cities where they are common as pets. In the *Encyclopaedia of Sexual Knowledge* we read of such a case, reported by Dr. Féré :

"A chance incident which occurred when she was only three-and-a-half years of age gave her the idea of her terrible perversity. Two dogs took to caressing her in such a way that she experienced an intense satisfaction. From that time onwards, she made dogs follow her into the woods. She was quite indifferent to young boys and girls. She lived only for canine intercourse. As a girl, she was terrified by her own mania. She married with the firm intention of founding a family. But her husband

merely repelled her. She submitted to him with resignation. One day she shuddered: he had kissed her. Suddenly the idea of a dog came to her mind. It came like a thunderbolt, and brought an intense satisfaction, such as she had not known before. And in her future marital relationships she could not avoid the fatal association of ideas. She was anxious and ashamed when her husband approached her; she was in revolt and angry with herself, but could not get rid of the obsession. But she was destined to undergo still more cruel tortures. To her great joy, she became a mother. All went well until, one day, while she was suckling her child, she saw a dog pass. She experienced strong sexual excitement. And after that she could not suckle her child without immediately reproducing the association with all its consequences. The longer the child's meal lasted, the greater was her genital excitement. She fed him less frequently, she cut his meals short in order to avoid an orgasm; the child became sickly, he developed slowly. He died. She blamed herself for his death, attributing it to her sexual anomaly."

Havelock Ellis rightly says, "When among women in civilization animal perversions appear, the animal is nearly always a pet dog. Usually in these cases the animal is taught to give gratification by *cunnilinctus*. In some cases, however, there is really sexual intercourse between the animal and the woman."

Havelock Ellis also quotes Dr. Kiernan of Chicago: "In a Missouri case, which I verified, a smart, pretty, well-educated country girl was found with a profuse offensive vaginal discharge which had been present for about a week, coming on suddenly. After washing the external genitals and opening the labia three rents were discovered, one through the fourchette and two through the left nymphae. The vagina was excessively congested and covered with points bleeding on the slightest irritation. The patient confessed that one day while playing with the genitals of a large dog she became excited and thought she would have slight coitus. After the dog had made an entrance she was unable to free herself from him,

as he clasped her so firmly with his fore legs. The penis became so swollen that the dog could not free himself, although for more than an hour she made persistent efforts to do so." (*Medical Standard*, June, 1903.)

There is little doubt that dogs can be easily trained to cohabit sexually with women; probably, so far as cunnilinctus is concerned, they would require little or no training. It is certain that many dogs are sexually excited by the sight of women and perhaps especially when they are menstruating. In *Sexual Pathology*, Magnus Hirschfeld tells of a man who had trained his dog to have sexual relations with his own wife. The latter was held struggling to the ground, her clothes ripped off, and the animal went through the whole sex act with the woman. One cannot imagine a more horrible case. It is, therefore, pleasing to learn that the man was finally prosecuted and severely punished.

It was mentioned before that bestiality is not infrequently commercialised as a spectacle in houses of prostitution. Maschka has reported of such an exhibition between a woman and a bull-dog given to select Parisian circles at ten francs a head. Again, Rosse writes that some years ago a similar performance between a prostitute and a large Newfoundland dog could be witnessed in San Francisco on payment of quite a small fee.

According to Kocher, bestiality with goats, sheep and mares is quite common among the Arabs. Sexual relations with goats and cows are said to be frequent also among the Tamils of Ceylon; while the Annamites, according to Mondière, seem to prefer sows, although dogs also are commonly employed, especially by young women.

The Causes of Bestiality

This is not a scientific treatise and so it is unnecessary to go into details of the significance and the probable causes that lead to bestiality. But two chief causes may be mentioned. We have seen that unions with domestic animals like sheep, geese, goats, etc., are common in rural communities and that is probably due to the great familiarity existing between the peasant, the shepherd

or the goatherd and such beasts, often combined with a forced separation from women. We may say that excessive sexual desire coupled with an absence of the means of its gratification may lead peasants to have intercourse with the beasts most familiar to them. "For the peasant, whose sensibilities are uncultivated and who makes but the most elementary demands from a woman, the difference between an animal and a human being in this respect scarcely seems to be very great," writes Havelock Ellis. "'My wife was away too long,' a German peasant explained to the magistrate, 'and so I went with my sow.' It is certainly an explanation that to the uncultivated peasant, ignorant of theological and juridical conceptions, must often seem natural and sufficient."

Familiarity, more than the blunted aesthetic sensibilities of rural workers, seems to be the chief cause of bestiality among them. This is borne out by the fact that among the more civilised women of the cities, the animal used is nearly always a dog, an animal with which perhaps they are most familiar.

The prevalence of bestial practices among idiots and men and women with mental degeneration can be explained on the grounds that such people, rejected by the average, normal persons of the opposite sex, would be tempted to relieve their sexual tension by unions with the beasts most familiar to them.

Another chief cause of bestiality is probably the widely prevalent belief that intercourse with animals is a cure for venereal diseases. According to Polak, bestiality is commonly practised as a means of curing gonorrhea, and this is true of many countries, both in the east and in the west.

It is likely that in rare cases, intercourse with animals may be preferred to that with women from fear of venereal infection. Guttzeit has remarked that during the Turkish campaign of 1828, some of the Russian officers, who were in Wallachia, refrained from having intercourse with the Turkish women from fear of venereal infection and instead made good use of female asses who actually seemed to be sexually roused. This bears out our contention.

The Results of Bestial Practices

It is common superstition in many parts of the world that sexual intercourse with animals results in the birth of monsters, half human and half beast. It goes without saying that this belief is absolutely unfounded. Actually, the germ cells of human beings and those of animals cannot be impregnated by each other. So bestial unions cannot result in offspring of any sort.

Even the noted French surgeon of olden days, Ambrose Paré, believed in the birth of monsters as a result of bestial unions. According to him, in the year 1493, there was born to a woman impregnated by a dog (an impossibility), a creature which was from the navel upwards a human being but the lower part of which was that of a dog. In his *Works*, he has given more instances of monsters resulting from the union of women with pigs, goats and other animals.

Serpent Worship

The reason for discussing serpent worship in this chapter on bestiality is that the snake has always been a phallic symbol and has sometimes been used by human beings for sexual intercourse. There is the famous case of the medieval queen and sorceress, Sibyl of Norcia, who is supposed to have kept a school of sorcery and magic. It is said that the neophytes visiting her cavern did so at their own peril and had first to pass through a dangerous ordeal. Bayle tells us in his *Réponses aux questions d'un provincial*, that each night, the Sibyl and the inhabitants of her realm took the form of a serpent, and all those who desired to enter her cavern had to have sexual relations with one of these serpents.

This statement is substantiated by the one in Leandro Alberti's *Descritti di tutta Italia* which is given in the *Encyclopaedia Sexualis* as follows :

“At night, the males as well as females become frightful serpents, and the Sibyls as well, and all who desire to enter there must first take their lascivious pleasure with the said loathsome serpents.”

Lucian and others have mentioned that in many countries of old, it was common for women to allow snakes to suck their breasts. It is quite likely that this had nothing to do with serpent worship, but was a form of sexual perversion.

Let us conclude in the words of Dr. O. A. Wall : " The serpent has been the symbol for sexual passion for thousands of years ; when it is represented as twining around a rod or pillar it means a lingam erect under the influence of sexual passion. The Caduceus of Mercury and the Staff of Aesculapius have this significance. The Christian bishop's staff was originally a staff with a serpent twined around it. "

Zoophilia, Zooerastia, etc.

Bestiality is also called zoophilia by some writers.

The pleasure experienced at the sight of animals copulating is termed by Havelock Ellis, " Mixoscopic Zoophilia. "

In many cases, mere contact with animals, irrespective of their sex, merely fondling and stroking them, create all the necessary sexual excitement and even give complete satisfaction. This Krafft-Ebing has termed, " Zoophilia Erotica. "

Next, we come to those cases in which actual intercourse with animals is desired. Krafft-Ebing recognises two kinds of individuals addicted to this : the normal persons with a low grade of culture, and those better educated and belonging to a higher social culture, but showing degeneration in many respects. The term, bestiality, is best applied to the sexual relations with animals of the first type of persons ; the relations of the second class may be termed, " Zooerastia, " a word coined by Krafft-Ebing.

George Ryley Scott also recognises the term, " Zoognia "—a kind of sexual perversion where a person experiences genital excitation and even gratification in the presence of animals. There may not be any sort of direct contact with the latter.

Extreme love for animals, unconnected with any sexual desire, is sometimes called, " Zoomania. "

IX

LOVE WITH CHILDREN

“**O**F THE innumerable crimes for which a not inconsiderable percentage of the human race should bow its head in shame, sexual offences against children must ever stand as perhaps the head and front of all offending,” writes Dr. La Forest Potter in *Strange Loves*.

“To the normal man or woman it is almost inconceivable that there are—among creatures whom God has permitted to stand erect and comprehend the meaning of starlight, or the precession of the equinoxes—men and women so debased, and so lacking in every instinct of decency and humanity as to debauch the innocence, ignorance, fear, a premature awakening of sexual impulse in children.

“It seems altogether fantastic—like some horrible nightmare—or a tale told in the biological infancy of men—in the very dawning-time of human morality.

“And yet this crime, while one of the most tragic, is nevertheless one of the most common—and widely diffused—of all forms of sexual abnormality.”

Paedophilia is the term commonly applied to sexual offences against children. However, it should be remembered that August Forel used the word, “Pederosis,” while Krafft-Ebing calls it, “Paedophilia erotica.”

Dr. Forel believed that those who have sexual passion for children generally show a special hereditary disposition for it. Krafft-Ebing, on the contrary, does not believe in the existence of a hereditary pederosis. In proof of his contention, Dr. Forel cites a few cases in *The Sexual Question* :

An artist, well brought up and possessing sound moral ideas, was from his very youth attracted sexually to girls of five or six years of age. When he was twelve, they ceased to attract him. He felt no desire for adults of either sex and never attempted coitus. Realising his perverse attraction for young girls, he

succeeded in mastering it all his life, although sometimes he satisfied his longings by seating little girls on his knees and caressing them. He would press them against his body in order to bring about erection and ejaculation, without making the child aware of his condition.

When a man develops a desire for sex relations with young girls, naturally, his own children often become the first prey. Magnus Hirschfeld came across many such cases, one of which is described in the *Encyclopaedia of Sexual Knowledge*. It is of a feeble-minded drunkard of fifty-six years of age. He had five children and was accused of incestuous relations with the youngest daughter, Martha, eight years old. He explained his conduct as follows :

“ When the child was born, I was very fond of her. She was only one year old when I left the family, and I saw her again for the first time three years ago, when she was five years old. Circumstances for which my wife is responsible forced me to send away three of our children—this one among them—to have them educated in a Catholic convent at B—. From that time, I did not see them again until January of this year, when I had them brought to Berlin. As a result of this separation, they had become perfect strangers to me, and this, I admit, troubled me very much. I could not explain what urged me to act as I did. I blame my wife for what has taken place ; for various reasons, she has done all she could to lead me into this trouble, first of all by making me sleep in the very bed where the child slept between her mother and me, and also by leaving me alone with her. I believe it was in the month of July that I first played with the child’s sexual organs. I was at this time extremely excited, and at times I did not know what I was doing. Afterwards, I regretted my act, and I resolved never to repeat it. But I cannot control myself, and I have repeated it four times in all, which I regret sincerely. It would be impossible for me to explain how this happened, for while acting in this way I was always so excited that I did not know what I was doing, and I did not realise it till

afterwards, when I blamed myself most bitterly. But the way she behaved makes it perfectly clear that the mother intended to ruin me. She herself said the time was coming when she would have her revenge on me. All that I have done is to play with Martha's sexual organ with my finger."

Krafft-Ebing believes that sexual crimes against children have progressively increased throughout the last century. This is particularly true of children of fourteen years and under. He sees in this sad fact the decay of general morality and feels that the present laxity of the law against this crime, in comparison to the severity of the punishment meted out in the past centuries, is in part responsible for the increase.

Another reason given for the increase is the physical decadence and psychical degeneration of the men and women of our age. Krafft-Ebing points out that this is supported by the observations of Tardieu, Brouardel and Bernard who have found that attacks on children are more frequent in large cities, although cases of rape on adults are more common in rural areas.

Krafft-Ebing is clearly of the opinion that "such acts, excepting pathological cases, like those of imbeciles, paretics, and senile demented, are almost exclusively committed by young men who lack courage or have no faith in their virility; or by *roués* who have, to some extent, lost their power. It is psychologically incomprehensible that an adult of full virility and mentally sound should indulge in sexual abuses with children."

In contradiction to Krafft-Ebing's view that crimes against children are due to the present-day impotence of the generative faculty, Iwan Bloch asserts that they have occurred at all times, in all ages and in every country.

It seems certain that in most cases, paedophilia, or illicit love with children, owes its origin to superstition. In many parts of the world, and especially in Europe, there is a common belief that venereal and even other diseases can be cured by intercourse with a virgin child.

Many cases where the sole motivating cause for paedophilia was an attempt to cure venereal diseases are described in the small book by Nigel Morland, *Crime Against Children*, published lately. Mr. Morland's investigations clearly indicate that offences against young girls are not infrequently to be explained by the ridiculous belief that therein lies a sovereign cure for syphilis and gonorrhœa.

This explanation is widely accepted. For example, we read in Taylor's *Principles and Practice of Medical Jurisprudence* (Vol. II): "To the great opprobrium of our civilization this crime is of frequent occurrence, sometimes as the result of simple lust; but more often from the absurd belief that gonorrhœa, and even syphilis, can be cured by sexual intercourse with a virgin." And who is more likely to be a virgin than a young girl?

This is also believed by Dr. Magnus Hirschfeld, Professor Glaister and Dr. Buchanan, the author of *Text-Book of Forensic Medicine and Toxicology*. The latter writes: "The crime of rape appears to be most frequently perpetrated against children probably due to the popular idea that an attack of gonorrhœa may be cured by connection being had with a virgin or healthy female."

The following cases have all been quoted by Nigel Morland. They completely support the statement that this superstition is at least one of the causes of paedophilia.

A labourer in Brittany who had contracted syphilis, resorted to many quacks who did him no good. Then he learned from a fellow labourer that a cure could be effected by having intercourse with a young girl. So he raped a child of eight, severely injuring her in the act. Mr. Morland remarks: "No amount of reasoning on my part would induce him to believe that this sexual assault was not a form of cure, but, on my importunity, he agreed to attend a clinic."

Another case is that of an American factory hand of twenty-seven. He was arrested for assault and on examination was found to be suffering from a venereal

disease. When he was told of this, he showed great surprise, because according to him, he had cured himself "by forceful intercourse with a five-year-old child at the suggestion of a relative who had heard of it."

Mr. Nigel Morland further writes :

"In New York I was told of a large number of cases, many of them maintaining a constant cycle in semi-rural and even completely urban districts. The assaulting and garrotting of a seven-year-old girl on the Pacific coast in 1936 was traced to a man of reasonable educational attainments. He had read of the supposed efficacy of child rape for venereally diseased persons, and had sought his own cure. Furthermore, this type of crime has been found to spring from an identical superstition in the foreign quarters of several American cities. Oddly enough, I have been unable to find any evidence of the superstition in its original form among negroes : as in Major Lambert's example, the negro inclines, I was told, to a belief in the curative value of intercourse with a virgin, but insists that the virgin be past the age of puberty."

Apparently, such ideas are equally common in England. An English farm labourer, who had contracted syphilis from a prostitute, was told by friends that the proper cure lay in having intercourse with a girl under seven years of age. He carried out the suggestion and when talked to by Mr. Morland, refused to believe in clinical treatment.

Dr. Potter also points out : "The Public Prosecutor Amschl reports in the Archives for Criminal Anthropology, a gross case of this character, in which a peasant affected with venereal ulcers, having been advised that a cure could only be obtained by intercourse with a pure virgin, had sexual intercourse with his own daughter, and — was cured!"

Clearly, a similar superstition is also current in India, for in the April 1938 issue of the *Medico-Legal Review*, we read in an article, "Some Aspects of Medico-Legal Work in India" by Major D. P. Lambert, M.D.: "In rape cases a very distressing feature is the high proportion in which the victims are young girls. One reason for

this is the pernicious but widespread belief that intercourse with a virgin is a cure for venereal disease. . . ."

Krafft-Ebing considers feeble-mindedness also to be a cause of child rape. Mr. Nigel Morland, too, has found that in most cases of paedophilia, the man was of low mental calibre. "There is not the slightest doubt that this superstition is recognized among persons of low or perverted mentality throughout Europe, and far beyond its borders," he writes.

Krafft-Ebing puts the causes in this order: *dementia senilis*, chronic alcoholism, paralysis, mental debility due to epilepsy, injuries to the head and apoplexy, original mental defects, and mental degeneration.

Apparently, even women are not quite free from paedophilic tendencies. In *Lectures on Psychiatry*, Magnan has described the case of a woman of twenty-nine who had delusions and phobias. For many years, she was attracted sexually to her nephews. At first, her desire was for the oldest who was five years old at that time. But her deflected sexual instinct was later turned to each of the others in turn as they grew up. It is reported that the mere sight of the child produced an orgasm in her, although she had no desire for mature men.

Magnan has also described another case, more or less similar. The woman was nearly thirty-two years of age and a mother of two children. She completely neglected her children, but would visit every day, a friend's house, always at the time when the son of the house returned from school. She embraced and kissed the child with passion and often expressed her desire to marry him! Once when the boy was sick she told his mother that he was sick and unhappy and that if she could cohabit with him, that would cure the child. Naturally, she was prevented from seeing him again and even forbidden the house; but she laid siege to it and had finally to be sent to a mental asylum for treatment.

Mr. Morland points out that, according to superstition, even a woman could cure herself of venereal

diseases if she could have intercourse with a young boy. The difficulty would be to make an immature boy have an erection. Mr. Morland confesses, "This aspect is not so well established as the other ; but my reference to it is based on information from several sources in Germany, Poland, Russia and elsewhere."

Another common belief, which is prevalent in many countries, is that if an old man who has lost his virility, has sexual union with a child, even if he merely sleeps with one without any actual union, he would be strengthened sexually and rejuvenated.

In France, this belief in 'Shunammitism'—that sexual intercourse with a girl who has not reached puberty has a rejuvenating effect upon a man who has lost his virility—is so widespread that in the last century, a regular traffic was maintained by which old roués and women could hire children from their guardians or even parents, for so many francs a night, in order to have sexual relations with them.

Clearly, this is a very old belief, as in the Bible we read that King David slept with Abishag the Shunammite and was rejuvenated by her. The origin of the term 'Shunammitism' is now clear.

This has also been made the basis of religious ceremonies. A peculiar rite is practised by certain sects in India, and a similar religious belief and practice involving sexual relations with immature girls, is to be met with among the natives of some of the Pacific Islands. In *Strange Loves*, Dr. Potter tells us that a navigator who witnessed one of their religious festivals has written :

"A young man of fine size and perfect proportions performed the creative act with a little miss of eleven or twelve before the assembled congregation, among whom were the leading people of rank of both sexes, without any thought of observing otherwise than an appropriate religious duty."

In spite of this it is difficult to believe that there can be any religious basis for the sexual abuse of children. "There is in it nothing but depravation, and degeneration, and all the lustful qualities that must make the

average normal man feel that there is something very decent among the animals, after all." For sexual abuse of the young is not known among beasts.

Gerontophilia, or Love of the Young for the Old

Gerontophilia is a perversion with a tendency opposite to that of paedophilia. It means the desire of the young for sexual relations with persons much older than themselves. Jean-Jacques Rousseau, the famous French writer and philosopher, who was born in the year 1712, has admitted in his *Confessions*, the attraction mature women, much older than himself, had for him.

Dr. Magnus Hirschfeld also has described a rather peculiar case of homosexual gerontophilia. A man, from his earliest years, was attracted to others of from fifty to sixty years of age. We are told that one day he came across an old man with a fine head and an imposing beard, and immediately fell in love with him. As this man paid little attention to the pervert, the latter went so far as to marry the old man's daughter. Although his wife left him quite cold, he paid great attention to his father-in-law and even tried to kiss him whenever possible. His sexual desire was all for the old man.

NOTE: According to the psycho-analytic school of thought, the use of an immature person as a sexual object is due to an unresolved Oedipus complex. As a rule, a child is conditioned to regard his mother as sexually unapproachable. In some cases this conditioning and other external and internal inhibitions prevent the child in adult age from seeking a normal sexual partner and compel him to find instead an infantile and immature object to which it was conditioned during childhood. In the words of Dr. Clifford Allen, "The mature female suggests adulthood and this implies the mother. The prohibition is against sex with an adult woman, and the child is used as the substitute." This is a very interesting line of thought but it needs further investigation for general acceptance.

STEALING AND SEX

“**B**UT it is undeniably a fact that stealing is a propensity deeply ingrained in human nature so that, in spite of punishments, in spite of all educational and religious proscriptions, it cannot be uprooted,” writes Dr. Wilhelm Stekel in *Peculiarities of Behaviour*. However, we are not concerned at present with the psychology of stealing but with theft as allied to sex in some way or other.

The relation between theft and superstition is very interesting, especially when the superstition has anything to do with love. Writing on the folklore of theft, Dr. A. Hellwig points out in *Gross's Archiv* (vol. xix): “From Hungary it is reported that at the new moon the girl steals honey and flour, and, adding some of her menstrual flow bakes a cake to give to the young man whose love affection she is eager to secure.” Note that the honey and flour must be stolen for the charm to work.

It is when the mere act of stealing, and not the article stolen, arouses feelings of sexual pleasure that we come to the abnormal aspect of theft as allied to sex. Wagner-Jauregg makes this quite clear in his essay, *Ueber Krankhafte Triebhandlungen Wiener klin* (Wochenschr., No. 11, 1917). Dr. Stekel quotes him as follows :

“However, there are cases showing that the child's instinctive propensity for stealing may sometimes persist in its pure form not only during the earlier years, but also during the adult age, where the act of stealing in itself, regardless of the value of the stolen article, generates the pleasurable sensation. Such persons we call cleptomaniacs.”

This type of sexual cleptomaniacs are better called kleptolagniacs, a term devised by the late Dr. J. G. Kiernan of Chicago, the term “cleptomania” being reserved for those small thefts which are not due to abnormal sexual feelings. Even Wagner-Jauregg does not ally all forms of cleptomania with sex. He lays great

stress on education, experience and instinct acting on the child. But there is little doubt that in most cases, sex plays a very great and important part in children and adults given to stealing. As Dr. Stekel writes, "At any rate parents should know that juvenile theft signifies merely a way out of a sexual pressure." This brings us nearer to the sexual roots of cleptomania.

The act of stealing gives the thief no pleasure; the stolen article does. The reverse is the case with the cleptomaniac. He steals purely for the sake of stealing. It is the pleasure and excitement of stealing that he craves for.

August Wimmer, Weinberg, Wagner-Jauregg and many others believe that women yield more readily to the temptation to steal during the menstrual period or when they are pregnant. The female structure is more highly sexualised during these periods.

All stealing acts are dubbed cleptomania when an apparent motive for the deed is lacking and it is traced to an irresistible compulsion. Many wealthy women, women rich and in comfortable circumstances, are often found guilty of stealing from large departmental stores. After the deed, many of them do not even remember the theft at all; others are ashamed of themselves and bitterly regret what they have done; the majority do not even look afterwards at the things stolen. The objects taken are generally trivial in nature. According to Dr. Stekel, "As some of my analyses have shown, all these cleptomaniac deeds are traceable to ungratified sexuality. These women struggle with the temptation. They are continually at war with their craving. They yearn for their 'adequate form of gratification'; they are often in search of a childhood impression which they desire to live over again. They are ready to indulge in what is forbidden. But they lack the power. The larceny is a symbolic act for them. It is always a matter of doing something forbidden, of taking something that does not belong to them. Even the stolen articles have their hidden symbolic meaning, as we know well through our dream analyses. The countess, for instance, steals a symbolic

Spitze, a pencil, or a cigarette holder, *i.e.*, a penis. In other cases the article stolen is something shiny—an ornament such as children usually like to wear." The impelling urge is generally traceable to past experiences and this may even be infantile pleasure.

Cleptomania is apparently a substitution phenomenon. In normal women, adultery is a forbidden act because of their upbringing and social repressions. They, therefore, substitute unconsciously, another forbidden act, stealing, a forbidden act of childhood. Krafft-Ebing, on the contrary, is apt to relate cleptomania to erotic fetichism and does not consider it to be a substitution act at all. This does not seem quite reasonable as very often the stolen objects are not fetichistic.

In the chapter on homosexuality, we have seen that the cause of it may be the fear of incest. Now, Dr. Stekel has lately tried to give a similar explanation for kleptolagnia. He states that "the kleptomaniac impulse is a transformation of the sexual impulse when repressed by the incest-prohibition."

On the whole, the underlying cause of kleptolagnia is not well understood. But in any case, the desire on the part of the kleptolagniac seems to be the gratification of her sexual impulse, probably through the emotions of fear that must necessarily accompany a theft when carried out by a well-brought-up woman.

Some Cases of Kleptolagnia

The following cases definitely show that the roots of kleptolagnia lie buried deep down in human sexuality.

In his *Peculiarities of Behaviour*, Dr. Stekel quotes among many others, the following case first reported by Zingerle in *Jahrb. f. psych. u. Neurol.*, 1900 :

"The wife of a clerk, 21 years of age, is brought to court on account of habitual larceny. Even as a child she stole money from her parents. She was anesthetic in conjugal relations (this is often the case in infantilism). Her larcenies, since her marriage, amounted to 200 in number. She suffers from various anxiety symptoms and fixed ideas. She is particularly attracted by objects

made of brown leather (brown shoes), and umbrellas (black colour); at home she stole money for church offerings; at school she took steel pens to throw into the water closet.

“This girl experienced pleasure in the very act of stealing and not in the object stolen. During her larcenies she experienced a distinct pleasurable feeling around her genitalia. When an article catches her eye, she goes into the store and says things which she does not remember afterwards (dreamy state!). All she craves is to take hold of the desired article. Once the article is in her possession, she retires to the first fine house; there she examines the object and while so doing she experiences strong sexual excitation with profuse secretion. . . . At the time of menstruation the craving to steal is strongest; she dislikes an article after it is stolen; the sight of it rouses disgust in her. She finds gratification in taking, not in possessing things; the articles secured without fear or danger bring her no satisfaction.”

This case clearly shows that the desire to steal without any apparent cause lies deep in sexuality.

Havelock Ellis also has reported many cases of kleptolagnia. Here are some of the more interesting ones, including a rare case of a male kleptolagniac.

Vinchon has reported in *Journal de Médecine de Paris* (1914), the case of a French *demi-mondaine* who, precocious as a child, started to steal at the age of 34—at the time when the first signs of her premature menopause were beginning to be apparent. It is known that these thefts produced great sexual excitement. Vichon has also described the case of a young French girl-worker in a Lyons silk-weaving factory. At the age of 17, she suddenly developed a fascination for silk and began to experience a curious shuddering sensation on crumpling up silky materials. Later on she married and bore many children; but on the death of her husband, she began to masturbate with silk and at the age of 36 began to steal; she got more pleasure out of her thefts than she did even from her auto-eroticism. However, after the stealing, she was overcome with remorse and disgust,

but that did not prevent her from repeating her thefts some time later.

A case in the United States of America has been reported by W. L. Howard in the *Medicine* of December 1906. A young woman belonging to a good family, without any previous complicated sexual emotions, once met a young man who paid great attention to her. She was not averse to a little flirtation and during this happened to observe his blue garter. From that time she began to have erotic dreams in which the blue garter played a prominent part. One day, she chanced to see a similar article in a shop and could not resist the temptation of stealing it. She carried it away to her home and began to practise auto-eroticism with it. She fell into this habit, but unfortunately she needed a new garter every time it was desired to have an orgasm. Again, the garter must have been obtained in a deceitful manner. If the garter was bought, she could not bring about an orgasm with it. Howard compares this to a clandestine meeting with her lover. When she was finally apprehended, a large number of garters were found in her possession.

It is doubtful if this is a true case of kleptolagnia. For the girl was quite aware of the fact that she was stealing and of its cause—the sexual gratification which she could not obtain in any other way. In true kleptolagnia, the woman does not understand why she steals; but that was not the case with this American girl. We are inclined to agree with Howard when he calls this a case of “physiological fetichism.”

“Most of the French cases involve the stuff-fetichisms, especially the attraction of silk, and the theft usually occurred near the menstrual period,” writes Havelock Ellis. “One woman, a case of Depouy’s, writes: ‘When I can steal silk, I am as it were intoxicated; I tremble; yet it is not fear, for I am not at all thinking of the horrible thing I have done; I only think of one thing: I go in a corner and crumple it at my ease, and then I have voluptuous feelings that are stronger even than I felt with the father of my children.’ Another woman, who would steal silk and especially black corsets, said that even the

sight of these articles in a shop would make her heart beat and her sexual parts become wet ; when she took one she was as happy as if she had received a treasure, though her satisfaction was swiftly followed by shame and remorse. ”

Clérambault has given us the case of a frigid woman, a habitual masturbator who, when young, once felt a very pleasurable sensation on contact with the velvet of the chair on which she was sitting. This led her to produce such emotions with a piece of velvet and still later developed a fascination for silk, which she stole to rub on her sexual parts. Even the act of stealing gave her great pleasure.

Is it likely that kleptomaniacs are strongly sexed, ungratified women who lack the opportunity or the courage to gratify their abnormal or probably unconscious sexual desires in the usual normal way? Theft, in such cases, may stand for the forbidden deed, and so such women may be impelled to steal—a transposition of the desire from the sexual to the criminal realm. However, it is also quite likely that many of the so-called kleptomaniacs are not really unaware of the cause of their thefts, but steal purposely for the sexual gratification they can obtain either from the very act of stealing, or through auto-eroticism with the stolen articles. This is very difficult to say as such women certainly keep their own secrets well.

Although kleptomania is most often found in women, cases of male kleptomaniacs are also known. In the *Studies in Forensic Psychiatry* (1916), we come across a case described by B. Glueck. A coloured American boy of nearly 23 began to steal and is known to have experienced sexual emotion during the first theft. Nothing could cure him of this habit of stealing during which he was greatly excited. He himself compared his emotion to coitus.

Dr. Benigno di Tullio, prison surgeon in Rome, came across two neuropathic brothers of 34 and 20 confined to prison for theft. The elder brother informed the doctor that the very act of stealing was accompanied by an ejaculation, although normal coitus left him unexcited. The younger brother also confessed that he

felt a peculiar and quite intense pleasure and that he ejaculated as soon as he had committed a theft.

Krafft-Ebing also has described a few cases of male kleptolagniacs in his *Psychopathia Sexualis*. It appears, however, that he has not been able to realise the significance of this tendency to steal in its connection with sexual emotions. He has realised, though, that erotic fetichism may sometimes lead to theft.

On the 11th March, 1892, a man-servant, forty-two years old, was sent to the district asylum of Deggendorf for observation. Some years before, in 1878 to be exact, he had first been imprisoned for stealing handkerchiefs. In 1880, he repeated the offence and was again imprisoned. He appeared before the police court magistrates on the same charge, in the years 1882, 1884, 1888, 1889 and 1891. The handkerchiefs were always stolen from young women even in the presence of others and in such a clumsy way that he was arrested each time on the spot. It is rather amusing to learn that on his arrest in 1880, two handkerchiefs were found on him; in 1882, fourteen, nine of which he had placed absolutely next to his skin; on a later occasion, twenty-five were found; in 1891, only seven.

This kleptomaniac was thoroughly examined in the asylum and found to be mentally weak, a chronic drunkard and masturbator and completely run down. He was sexually precocious as a child, as he himself admitted, and even at a young age had resorted to coitus. When he was fifteen years old, a coachman informed him that intense sexual enjoyment could be had by rubbing the handkerchiefs of young women on the genitals. He found this to be true, at least in his case, and that started his craving for handkerchiefs. Only used handkerchiefs were of any use to him. New ones produced no excitement. "In order to bring unused handkerchiefs into contact with women, he would at times throw them in the road in front of a woman coming towards him, that she might step on it (this is taken from the proceedings)," writes Krafft-Ebing. "Once he fell upon a girl, pressed a handkerchief against her neck and ran away.

"As soon as he came into possession of a handkerchief that had been touched by a woman, he would have erection and orgasm. He would then put the handkerchief *ad corpus nudum*, or preferably *ad genitalia* and thus produce a pleasurable ejaculation."

Cleptomania and Homosexuality

Cleptomania is frequently observed to be connected with homosexuality, especially in the case of women kleptomaniacs. Dr. Stekel goes so far as to say that "in every case of kleptomania it is our duty to search for the homosexual root." Dr. Wolfrad Schurman's analysis of a 23-year-old student of theology throws great light on this problem. Dr. Stekel writes :

"Patient was latently homosexual for a long time, i. e., he had no inkling of his homosexual components until a leader of the Wandervogel seduced him. He struggled against this inclination and he succeeded in overcoming his homosexuality enough so as to repulse it in his consciousness. But the analysis of his symptomatic acts and of his dreams revealed that he had not mastered the homosexuality but had only repressed it from consciousness. He is emotionally fixed very strongly on his father and many of his symptomatic acts are intended to affect his father. A great yearning for friendship has always led him to seek friends. He was particularly fixed on a certain friend whose sister he even intended to marry."

This man's thefts occurred soon after he had been repulsed by some person whom he liked. Every such defeat led to an act of stealing. He, as a rule, took sexual symbols, like walking sticks, umbrellas, pencils, fountain pens, etc.

The famous Russian novelist, Dostoevsky, shows a clear understanding of the homosexual roots of kleptomania in his short story, *The Honest Thief*. The author makes Astaphi Ivanovich relate his adventures with Jermelyan Ilyich, the drunkard :

"We met in the public sup kitchen. What a drunkard was he, what a tramp, what a thief ; he had a

job somewhere but he was chased away on account of his drinking. What a character. His clothes were God knows where. Often one could not really tell whether there was a shirt to his back beneath his mantle. Whatever he got hold of would go for drink ; but he was no ruffian ; so quiet, so delicate, so good, he never begged for anything, he was always shy ; but one saw how eagerly he craved drink and so everybody gave him drink freely. And what a man he was. Like a girl behind one's back, you went this way, or that way, he always followed you. And we had met but once. What a weakling. First, he wants your permission to let him stay over one night with you at your place ; of course I let him. Next day, I let him stay another night ; the third time he came for the day, seated himself in the window and again stayed overnight." (*Peculiarities of Behaviour*.)

Commenting on this, Dr. Stekel writes : " Here we have a beautiful illustration of fascination. Jermyan falls in love with Ivanovich, follows him like a dog and is particularly anxious to spend the night with him.

" Then he steals from his benefactor a pair of trunk-hose and cannot be made to confess it by any means. He pawns the article and spends the proceeds on drink. On his death he confessed the theft to his benefactor."

Manolescu, often called the King of Thieves, has written that his first theft followed a homosexual suggestion which he did not accept. Clearly there is some connection between homosexuality and the desire to steal, but it has not yet been investigated fully and no definite statement can be made at this stage of our knowledge.

Oniomania

A form of cleptomania is oniomania. The latter is distinguished from the former by the fact that the oniomaniac pays for the articles he craves for. As Stekel says, " He expiates for the pleasure of acquisition by the loss of money." The oniomaniac desires to lose money ; for his money is a symbol of love.

XI

ARSON AND SEX

VERY little is known as yet about pyromania, *i.e.*, the mania for setting things on fire. In law, the word arson covers this crime. Dr. Stekel, to whom we owe this study of pyromania in its relationship to sex, writes: "The alleged reasons for arson often seemed insufficient, superficial and puerile. All that was done in most cases was to trace nostalgia or revenge as the driving motive. But often deed and motive fail to show any logical relationship. One subject does not know why he has set a fire—he just felt impelled to do it; another wanted to give the fireman a chance to get busy; a third did it out of tediousness—he wanted to see a big fire; a fourth, a servant girl, to avenge herself because the mistress did not give her proper food; a fifth was not satisfied with her son's choice of a wife. Others are unable to give any reason whatever." As yet, we do not know much about the causes of such pyromanic tendencies. It would be interesting to find out if sexual abnormality in any way plays a part in it. Dr. Stekel himself believes that it has a sexual root.

It is really surprising that so many authorities have overlooked the sexual motives of pyromania. Yet many have pointed out, that very often, especially at the periods of increased sexual excitation due to menstruation, pregnancy, etc., there is a release of the impulse to set things on fire.

The statistical curve, based on 422 cases, as plotted by Mönkemöller in 1912 (*Zur Psychologie des Brandstifter, H. Gross' Archiv*,) clearly shows how greatly the slowly awakening sexuality, step by step with age, impels the individual to seek for a symbolic solution of the conflict between instinct and reality. Hence pyromania may be caused by it.

Another proof for the sexual basis of pyromanic tendencies is the quite well-known fact that the desire to set things on fire often breaks out in children at the

time of adolescence. In other words, at the time when children, for the first time, encounter the inexplicable problems of developing sex. The fire symbol represents strong sexual passion.

Dr. Stekel rightly points out that love has always meant fire. "To be in love is to be on fire. We speak of the fire of passion, of stifling the flame of love, which, like fire, dies down, one is afire for a girl." The sexual symbolism of arson becomes very clear when we consider such cases, as for example, the one in which a maid servant sets fire to the place where sleeps the man on whom she wishes to be revenged for unrequited love. The meaning of the act is quite clear. She wants him to be on "fire" for her.

Although the majority of criminologists have never considered or even thought of arson as having sexual roots, Hans Gross and Wulffen have drawn attention to this fact. Many other sexologists, and notably Dr. Stekel, have shown a connection between this abnormal tendency and sexuality. As a matter of fact, there seems to be no doubt about the sexual origin of pyromania.

In 1831, Henke connected the craving for fire and light, which he considered instinctive, with an irregular development of the sex life. Again, Wollenberg in 1906, pointed out the frequency of arson during the menstrual period. Rousseau and Simon have both reported cases of a woman who committed arson twice during menstruation. Schmidt has collected eleven cases in which arson was committed just before the onset of the first menstruation.

Schmidt definitely believes in this connection between pyromania and sex. According to him, our unconscious minds consider fire as a symbol of the "gratification-craving, release-searching" libido. Libido here means erotic craving. At the same time, Schmidt believes that sexual desire is not always enough to explain the tendency to set things alight. He quotes two cases of arson where, a little before starting the fire, both men had indulged in sexual intercourse. Therefore, he feels, there can hardly be a question of a repressed sexual wish.

But as Stekel rightly points out, there are men who must masturbate even after repeated intercourse. Again, many women remain ungratified even after great sexual indulgence.

Dr. Stekel further writes : " Take the Jessen case. A maid, hurt in her pride and love, is abandoned by her lover whom she coaxes, so to speak, into sexual intercourse to bind him to herself. In what state did their sexual intercourse take place? Readers of my work entitled *Sexual Frigidity in Woman* know that a woman is extremely sensitive and responds with anesthesia to every humiliation. After intercourse, the ruffian sends her home, refusing to escort her, briefly he shows his lack of affection. Is that not likely to generate the resolution of setting the lover's heart on fire so that he may again be attracted to her? And is the choice of the hen coop, no less than her taking the spunk from the faithless one's vest, in itself significant? Where does the libido damning and the archaic action come in? She wanted to set him on fire and show him whither he had driven her. She wanted to produce a visible, flaming sign of her passion, her anger and her hatred. After intercourse her love split into its polar components and hatred loomed to the fore. This case corroborates the sexual root. Jealousy, hatred born of unrequited love, revenge against the faithless lover, are sexual motives."

We are bound to agree with Dr. Stekel's contention. This Jessen case was quoted by Schmidt as showing that arson was committed after sexual intercourse, and hence pyromania can have nothing to do with repressed sexual wishes. But as Dr. Stekel has again and again emphasised sexual intercourse does not always mean sexual gratification, especially in the case of women. Without doubt, sexual dissatisfaction, unhappy love and its consequences, are the chief causes of arson.

It is not possible to describe here all the cases of arson reported in which sexual motives have been traced. But we cannot leave this subject without telling you about the servant of forty-nine who had regular sexual intercourse with his master's wife. For some reason or

other he had to leave his service. A few weeks later, he happened to meet his former sweetheart in a neighbouring town. He took her to an inn and, when all their friends were leaving, tried to make her stay the night with him. She refused and climbed on to the waggon with the others to go home. The man tried to drag her off but did not succeed. Thwarted, he started for home on foot and after going a certain distance happened to fall asleep under a tree. On awakening, he suddenly thought of arson. Hurrying to his village, he set his former master's house on fire. When he was arrested for his crime he explained: "I was a little drunk and I did it in a wave of anger against my former sweetheart." This case also clearly shows that arson was due to the man's thwarted sexual desires. It seems certain that Schmidt's belief that a sexual wish is not enough to make a man or woman purposely set things on fire is not quite correct.

Sadism and Pyromania

In *Beiträge zur Aetiologie der Psychopathia Sexualis* (Dresden, 1903), Dr. Bloch has made a rather bold attempt to correlate pyromania with sadism—securing of sexual pleasure through acts of cruelty. He contends that the sight or even thought of dark red flames may heighten the sexual libido in the same way as the sight of blood does in sadistic indulgences.

Dr. Stekel also apparently believes in this connection between pyromania and sadism. In his *Peculiarities of Behaviour*, he gives us a few pyromanic types selected by Dr. Miss Riegler from the chief works of Marquis de Sade:

"Justine I. The Dubois woman sets fire to the prison, causing the 60 inmates to perish, and enjoys the imaginary tortures of the victims.

"Juliette II. Juliette arrives one day at the hut of a decent peasant (at Sceaux), who is overwhelmed at the appearance of his distinguished visitor. She praises the cleanliness and orderliness of the little home, the happy faces of the children, the good manners of the whole family and, taking advantage of the poor man's temporary absence, sets the place on fire. The latter, upon his return

finds his hut in flames, and the children burned alive, for Juliette had seen to it that all avenues of escape were securely locked.

"Juliette IV. The Borgia woman, with the connivance of Gigli, the police chief, and of Bracciani, the 'first chirurgéon of Europe,' sets fire to all the hospitals and charitable institutions of Rome. Twenty thousand inmates perish during the eight days when the 37 institutions burn down, while Olympia and Juliette attain great sexual acme at the sight of the conflagration."

There certainly seems to be some connection between a desire for arson and sadism, but it would be unwise to jump to conclusions, because actually very little is yet known about it.

Impotence, Frigidity, and Pyromania

Impotence may sometimes be the cause of pyromania. In the same way some anesthetic women often commit arson in order to overcome their frigid condition. In support of this, Dr. Stekel draws our attention to a case reported by Dr. Schmidt, but first observed by Prof. v. Speyr of Bern, "wherein the libido stagnation induced by impotence, this time without indulgence in alcohol, was responsible for incendiarisms."

The victim of this mania, G., had committed arson nine times within a period of a few years. His first offence was committed before his marriage. It is said that one day, G. attempted to have sexual intercourse with his beloved but found himself to be impotent. So, on his way home, he set fire to the first peasant cottage he came across. Apparently, he did this on account of his feeling of sexual inadequacy. Later on, he got married, but all his eight following offences showed a connection with his unsatisfactory sexual life. Often, when he found that he was impotent in his sex relations, he would get up, even in the middle of the night, and set fire to some place.

In order to show a connection between pyromania and frigidity in women, Dr. Stekel has explained the case of a Mrs. G. R., a twenty-nine year old woman suffering from sexual frigidity. When analysed, she declared

that she had never been gratified sexually by her husband and laid all the blame on him, not understanding her own condition. So she found a sweetheart, a well-built army officer, whom she visited at his own home. "We had intercourse three times. I felt nothing, save the desire for gratification. All the time I thought: Now, now it is coming; but it didn't." Disappointed and miserable, sullen and humiliated, she returned home. At first, she decided to set herself on fire by pouring kerosene on her dress and setting it alight. She felt she had to be "on fire" at least once. Later on, she took all her underclothes which she had worn and making a bundle of them, set them on fire in the stove.

All these cases bring us back to our original contention that pyromanic tendencies are mainly due to lack of sexual gratification. Auto-eroticism or even normal sexual intercourse may not always produce the necessary satisfaction and the victim may find an outlet for his pent up libido in acts of arson.

Let us conclude in the words of Aschaffenburg, quoted by Dr. Stekel:

"Between epilepsy, arson, mysticism, cruelty, and sexual excitation there are reciprocal relations; although we are entirely ignorant of the psychological basis to this reciprocal relationship, the frequent occurrence of this combination points to a common origin bordering on the pathological."

Pyrolagnia

In the previous chapter, we explained the difference between kleptomania and kleptolagnia. In the same way, Havelock Ellis uses the term, "Pyrolagnia," to mean sexual pyromania, that is, acts of arson which are due to lack of sexual gratification or which are caused by any other sexual abnormality.

Other authorities, however, use the word, pyrolagnia, in another sense—to mean that condition in which even the sight of a conflagration provides the necessary sexual gratification and excitement. There may be no desire on the part of the person to start the fire. The sight of one is enough to satisfy him.

XII

SEX PROBLEMS OF THE SLEEP-WALKER

ACCORDING to Dr. Wilhelm Stekel, two opposite forces govern human life: one is the wish for change and new things and the second is the impulse to hold on to the old. The instinct to wander caters for both these instincts. Patients who are addicted to this kind of abnormality—an indefinite craving for wandering—are naturally very restless. And for their restlessness they may try to seek relief in different ways. They may roam about for hours; they may drink or drug themselves, steal, set fire to places or just run away and roam around aimlessly for hours on end. "The simplest form of this reaction is the compulsive talking and scolding or swearing, the uncontrollable and insatiable need of getting things off one's breast by talking them out."

Very often the impulse to wander is linked with a plainly visible sexual impulse and with the craving for drink. This is the only form that concerns us here. At first, the patient feels a gnawing desire to move about, an unexplainable restlessness. He roams about from place to place; then, after many hours in the streets, he starts accosting women, staring at them. But he always finds something or other disappointing in them. This he keeps on for hours. Finally, towards morning, completely exhausted, he accosts the first prostitute he comes across and allows himself to be taken to her rooms. After a half-hearted sexual intercourse with her, which never gives him any real pleasure, the poor man returns home, probably quite disgusted with himself, sleeps till morning and for a short time is at peace. Then the restlessness starts again and he goes through the same old cycle once more.

Sleep-walking is also very often of a sexual-erotic nature. The somnambulist's chief aim when his sleep-walking is due to sexual causes, is to crawl into the beloved's bed. Of course it need not really be the beloved's. He may identify somebody else with her. Sadger goes

so far as to say that sleep-walking is nearly always due to repressed incestuous wishes. Dr. Stekel also seems to believe in an incestuous desire as a cause of sleep-walking. In *Peculiarities of Behaviour*, he writes :

“ I shall not deny that incestuous wishes also play a significant role in sleep-walking. Any forbidden craving may induce sleep-walking. Thus I knew a grown-up who wandered in his sleep and stopped at his mother's bed ; also a brother whose sleep-walking carried him always to one person : his sister. A woman patient told me that night after night her fifteen-year-old sister tucked the pillow under her arm and wandered to her brother's room. At the door she turned around and went back to her own room. Homosexual cravings, entirely unknown in consciousness, are even more often expressed through sleep-walking. I have had under treatment a soldier who wandered in his sleep every night until he stopped at his comrade's bed. When I asked him for the reason of his sleep-walking, he answered, during hypnosis: ‘Because I like it and because I love my comrade.’ ”

This leads us naturally to cases where sexual intercourse is desired but may only be possible with sleeping persons. There is the case of Mr. H. L., an attorney of 34 years of age, who suffered from a curious kind of impotence. He had been married for three years when his trouble started, although in the beginning he was quite capable of satisfying sexually both his wife and himself. When he first married, his wife was completely frigid and remained very still during the act. But later on, she overcame this and actually became so passionate as to carry out independent bodily movements during intercourse. As soon as this happened, Mr. H. L. lost all his desire, and even his erection subsided, making it impossible for him to continue. Dr. Stekel examined this case and brought to light the surprising fact that when the patient was from sixteen to eighteen years of age, he nearly every night wandered to his sister's bed in spite of all his resolutions to break off the habit. She apparently never knew of this, being fast asleep. Unable to resist the temptation, he carried out intercourse with his sleeping

sister ! He did this quite a number of times. If she moved ever so slightly, he became very passive and kept extremely quiet, stopping his attempt at intercourse or even leaving the bed, because he did not wish her to wake up and learn of his perverse habit.

Probably, it was this that made him capable of sexual intercourse with passive, sleeping persons only, or women who remained so quiet during the act as to suggest being asleep.

It must not be supposed for one moment that somnambulism or the impulse to wander that we dealt with at the beginning of this chapter always have a sexual-erotic origin. Naturally, we have merely stressed the sexual phase as we are concerned only with such abnormalities in this work.

XIII

SEX-CRAZY WOMEN AND LUST-MAD MEN

“**S**ATYRS were half human, half bestial spirits that haunted the woods ; they were probably fabled offspring of the union of humans with the goats of Mendes,” writes Dr. O. A. Wall in his *Sex and Sex Worship*. “They were very salacious, fond of wine and women, and ever chasing nymphs, from which characteristic we have the medical term of satyriasis ; from the nymphs we get the term nymphomania.” This latter term is used for abnormal sexual libido in a woman resulting in a great desire for auto-erotic practices or coitus. In the same way, satyriasis expresses abnormal sexuality in men, and is also sometimes called lagnesis or satyromania.

Nymphomania and Nymphomaniacs

Nymphomaniacs can never be satisfied ; as during intercourse they do not lose anything like men they are almost insatiable. The majority are also chronic masturbators as no one man could possibly satisfy them in the normal way. Medical opinion is definite that many women of this type often invent diseases of their sexual organs so that they could have a gynaecological examination and often manipulative treatment. Dr. Max Huhner goes so far as to say that many nymphomaniacs even “voluntarily retain the urine in order to have to be catheterized.” (*A Practical Treatise on Disorders of the Sexual Function*.)

This insatiability of nymphomaniacs is well illustrated by a case given by Dr. Bernhard A. Bauer in his *Woman and Love* (Translated into English by Eden and Cedar Paul):

“In private conversation with me, the girl told me that at the age of thirteen she had been led astray by a French governess, taught to practise masturbation, and then, at the age of fifteen, had her first experience of sexual intercourse with a cousin who was staying in the house on a visit. When this cousin went away the girl, after her experience of sexual intercourse, found masturbation

unsatisfying, and she passed into a condition of 'intense sexual excitement' (her own words), and therefore gave herself to her brother's tutor in order to get relief. Under the pretext of spending afternoons or evenings with her girl friends, she then adopted the practice of visiting the rooms of various young men. But from time to time she felt an impulse to run away from home, and to give herself to the first man she might chance to meet in the street, or at a theatre, going to spend the night with him at his house or at a house of accommodation. Next morning she was unwilling for a time to return home, fearing the reproof she expected for spending the night away without leave; but by the afternoon she forgot her anxieties in an urgent desire for a repetition of the previous night's experience, and would seek a fresh adventure."

It should not be thought that nymphomania and satyriasis are abnormalities of late origin. They have existed in all periods of history and many examples of over-sexed Roman ladies are known. It is said that many women, even of a high social order, would become prostitutes in order to satisfy their abnormal sexual cravings and passionate temperaments. We are also told that many rich Roman ladies kept private male brothels of their own. Here would be housed a number of men for their own special use and prevented from intercourse with any other woman so as to retain their manhood. And in order to enforce this, a device similar to the chastity belt was used.

Juvenal has cleverly described the fury of a Roman nymphomaniac, Laufela, during a religious festival. She "laid down her crown, challenged the prostitutes themselves and took the prize in the art of inspiring voluptuous sensation. . . . They were not satisfied with a vain pretence; everything was carried out in reality. Then arose those warm desires which would not suffer delay. . . . And one single cry echoed through the vault: 'The men. It is time for the men'." (*Encyclopaedia of Sexual Knowledge*.)

Valeria Messalina, the daughter of Marcus Valerius Messala Barbatulus, and wife of the Roman Emperor, Claudius, is infamous in history for her lasciviousness

and atrocities. Her life was an incessant orgy in a court where unrestrained sexuality held sway. She played the adulteress without restraint and destroyed all those who stood in the path of her desires. Not satisfied with this, she even attended houses of prostitution as the courtesan Lycia, and there offered her charms to lowly workers and the flotsam and jetsam of the town. Even after a long night of orgy and sexual intercourses, she was not satisfied and was always ready for more. Is there any wonder that her name has now become a byword for incontinence and lasciviousness? By the way, she was executed in 48 A. D. by order of her husband.

Perhaps, nymphomania also explains the abnormal and strange love affairs of the some time Queen of Saxony, the Princess Chimay and Louise of Tuscany.

In 1884, Moreau cited an interesting case of nymphomania in his *Aberrations du sens génésique*. A young girl suddenly became sex-mad when forsaken by her lover. She would sing cynical and naughty songs and revelled in lascivious gestures and attitudes. She would put on no clothes and invited everybody to have intercourse with her. So great was the sexual excitement that within a few days she died. Krafft-Ebing also has described some cases, an interesting one being of Mrs V. who from childhood showed a mania for men. "Nothing could cure her of this failing," we are told. "Even when she was a grandmother, she still remained a Messalina. . . . The family sent her away, giving her a small allowance. She worked hard to earn the money needed for 'buying her lovers.' In looking at the trim, neat matron of sixty-five years of age, with her modest manners and a most amiable disposition, no one could ever suspect how shamelessly needy in her sexual life she was even then."

In conclusion, we cannot help quoting Krafft-Ebing again :

"Woe unto the man who falls into the meshes of such an insatiable Messalina, whose sexual appetite is never appeased. Heavy neurasthenia and impotence are the inevitable consequences. These unfortunate women disseminate the spirit of lewdness, demoralize their

surroundings, become a danger to boys, and are liable to corrupt girls also, for there are homosexual nymphomaniacs as well. By exposing their feminine charms, even by exhibition, they lure men. Nymphomaniacs endowed with the world's riches purchase lovers."

Satyrs and Satyriasis

It should not be thought that satyriasis can only be present in men with an abnormally great sexual capacity. As a matter of fact, a satyr may even be impotent and incapable of the sex act. In old men, satyriasis may be due to pathological causes, such as an enlarged prostate, calculi in the urethra or bladder, catarrh of the latter, etc., and may lead to such offences against public morality as rape, sodomy, bestiality, incest, and sexual assault on children.

Of course, many men suffering from satyriasis are abnormally virile, coitus only increasing their sexual appetite. The Roman emperors, Nero, Tiberius, Caligula and others were all capable of deflowering over a hundred girls in a few days, if we are to believe historians. Caligula, especially, was a voluptuous brute whose excesses often amounted to veritable madness. There is little doubt about that. Even mythology is not free from legends about satyriasis. Hercules, the supposed son of Zeus by Alcemene, the wife of Amphitryon of Thebes, had twelve tasks to perform in order to obtain immortality, one of them being to fertilise fifty daughters of Thespios in one night, this city having been perpetually at war with its neighbouring Thebes.

A very instructive case of satyriasis is that of a farmer of thirty-five, married and generally respected. But a time soon came when his sexual excitement began to increase till it could not be controlled. He was compelled at times to perform the sexual act from fifteen to twenty times a day, but without deriving any satisfaction from them. He even went so far as to demand that his wife should have relations with other men in his presence, and, lacking men, to practise bestiality. After such attacks, his sexual excitement would suddenly disappear and he would retain no memory of his abnormal behaviour.

XIV

ABNORMAL SELF-LOVE

NARCISSUS was the son of Cephissus, a river-god, and Liriope, a nymph. He was so handsome that everybody fell in love with him, including the nymph Echo who adored him so much that she pined away because of his indifference and neglect, only her voice being left.

Sweet Echo, sweetest nymph that liv'st unseen..
Canst thou not tell me of a gentle pair,
That liketh thy Narcissus are?

Milton : *Comus*.

For this, he was punished by the gods under Nemesis by making him fall in love with his own reflection in a lake. Unable to attain the love of his own image, he too pined away, and was changed into the flower, which is, today, named after him. According to another version, he jumped into the lake to take possession of his image that he believed to be the nymph of the waters. Drowned, the gods and goddesses, tried to recover his body, and found — only a flower.

Remembering this mythological story, Dr. Paul Näcke devised the term "Narcissism" to denote excessive and abnormal self-love, although before this, Havelock Ellis had drawn attention to a "Narcissus-like tendency." Of course, every woman, and to a less extent, every man, is afflicted with narcissism in a potential form. But in its most morbid aspect it is capable of producing great sexual pleasure in a person from the admiration of his own nude body, especially the sexual parts, when seen in a mirror. "Narcissism," writes Dr. Hesnard, "consists essentially and primitively in the fact that the individual in question—a child, an adolescent or an adult—experiences a special attraction of a sexual nature for his own being, and especially for his own body, for his own image and also for his own intellect." By the way, Magnus Hirschfeld calls this abnormality,

“automonosexualism,” and Latamendi of Spain, “autoerasty.”

The paragraph quoted in *Encyclopaedia of Sexual Knowledge* from a short story by Valera, a Spanish writer, will interest you. The heroine, Rafaela la Generosa, a courtesan, is made to say the following words as she comes from her bath :

“At this time, I feel myself urged towards childish acts, either innocent or vicious, I know not which ; I only know that I like to look at myself, to contemplate myself and to admire my own beauty in a disinterested way. For me, it is not a question of vulgar sensuality, but of æsthetic and platonic visions. I behave like a narcissist; I place my lips on the cold surface of my mirror and I kiss my own image.”

Pierre Louys, the famous French writer of romances, also gives an excellent description of a courtesan in love with herself in his *Chansons de Bilitis*. We are told how much she loves her own beautiful breasts; how she delights to caress them and addresses them in these ardent words :

“Flowers of flesh, O, my breasts ! How rich in voluptuousness you are ! My breasts in my hands, how soft you are, how gently warm, how youthfully perfumed !

“Formerly, you were frozen like the breast of a statue and hard as the insensate marble. Since you have softened, I cherish you more, you who have been so loved.

“Your sleek, rounded forms are the honour of my brown torso. Whether I imprison you in golden lace, or whether I deliver you all naked, you precede me with your splendour.

“Therefore, be happy, this night. If my fingers give forth caresses, you alone shall know them until to-morrow morning ; for, this night, Bilitis has paid Bilitis.” (Translated by Mitchell S. Buck.)

Again, Havelock Ellis draws our attention to the statement made to Dr. Sadger by a young actress of twenty-one : “I like being naked, as in the morning

when washing ; I take everything off, and at last wash myself, or usually let a chamber-maid do it, as formerly my mother did. As she washes and dries me I like looking in the mirror and it does me good, as though it were massage. When I am alone I like lying down and reading with my hand to my breast. . . . I once served as a model to a painter and hoped he would want me to take all my clothes off. At last he did. I stood naked and looked at myself in a mirror, and admired the picture in the mirror so much that I quite forgot the presence of the man. . . .” Madame Merejkovsky, the wife of the well-known Russian writer, is also known to have written : “ I love myself ; I am my God. ”

From the examples given above, it should not be thought that only women suffer from narcissism. It is common even among men, some of whom masturbate, with the idea of their own beauty in their minds at the time. Are we not all aware of men with beautiful bodies who delight in collecting photographs showing off their athletic figures ?

In 1897, Nicefero of Italy described the case of a boy of sixteen who derived great pleasure from masturbating in front of a mirror so that he could see his sex organs. Nicefero found that this was quite common in colleges. About the same time, Moll in Germany wrote of an elderly man who delighted in gazing at his own naked body reflected in a mirror and who would always compare his body with those of other men he knew.

In certain forms of narcissism, the man or woman derives great pleasure from looking at his or her own body during sexual intercourse. This must be more common than is generally supposed for all big European and American brothels make use of this fact and have special rooms, the walls of which are abundantly provided with mirrors of a large size that enable their customers to view their own bodies and so derive from this form of “voyeurism” a certain amount of additional pleasure.

In conclusion, some more cases of narcissism might interest you. We have already given the words of

Valera's heroine in his *Genioy Figura*. But the heroine of the *Tagebuch einer Verlorenen* is real. When she was on the point of becoming a prostitute, she wrote: "I am pretty. It gives me pleasure to throw off my clothes, one by one, before the mirror, and to look at myself, just as I am, white as snow and straight as a fir, with my long, fine hair, like a cloak of black silk. When I spread abroad the black stream of it, with both hands, I am like a white swan with black wings." (*Havelock Ellis*.)

In his *L'Instinct Sexuel*, Féré has mentioned the case of a woman who could derive great sexual pleasure by merely kissing her own hand. A similar case, but this time of an insane woman, was first made known by Näcke. He also knew of a young man who would kiss his own image. Moll has also referred to a male invert who was a great admirer of the nates of men. But one day, he happened to see his own in a mirror while changing a shirt and from that day experienced great sexual pleasure from the mere sight of them.

Is it not likely that exhibitionism is a form of auto-erotic narcissism in which the poor victim is not satisfied with the sight of his own sexual parts with which he is in love, but must show them to others as well?

NOTE: Speaking of sadism, Dr. Clifford Allen says: "The demon woman who destroys and tortures her lovers occurs more in the fevered imagination of novelists and dramatists than in reality. Nevertheless, there is a type of woman who enjoys men killing themselves for the love of her, but this is more the result of autosexuality and narcissism than true sadism. The woman enjoys rather the reputation for her fatal beauty than the thought of the pain she inflicts. (*The Sexual Perversions and Abnormalities*.)

It should be noted that Fenichel recognises a type of narcissistic homosexual who sexually loves young boys who are like himself. He also tries to treat them as he would have liked his mother to have treated him in his childhood days.

EXHIBITIONISM: INDECENT EXPOSURE

“ I AM an unfortunate creature who implores your help. In everyday life, I am a normal man who does his work (that of a bank clerk) in an irreproachable manner. For two or three months all goes well, but then I am suddenly attacked by a kind of anxiety which impels me to spend hours on end walking about the streets. I know that is far from being a good sign. Once, when I felt an attack coming on, I took refuge in a mental hospital, thinking in that way to escape the inevitable. Alas, at nine o'clock in the evening the impulse was too strong for me. I was quite lucid, but that man who clambered up the railings and jumped down on the outside was not myself. I was impelled by an invisible force which I could not resist. Out of breath, I ran as far as the suburbs. There, in a deserted street, I saw in the distance a young girl approaching. I hid myself near her, I opened my trousers, uncovered my genital parts, and began to masturbate. I remember, vaguely, that her wide eyes and her terrified look excited me to such an extent that immediately I had an ejaculation. At once I regained possession of myself and I tried to run away, but fell into the hands of the police.” (*Encyclopaedia of Sexual Knowledge*.)

This is a perfect case of exhibitionism. Now, what is this curious deviation? It is the irresistible desire to expose the body, and generally the sexual organs, to the gaze of others.

It was Lasègue who first drew public attention to this form of sexual abnormality and actually gave it this generally accepted name of “exhibitionism” in the year 1877, although it is probably the most widely spread and the commonest of all sexual deviations. Exhibitionism is, by the way, a legal offence meriting heavy punishment.

The victims of pathological exhibitionism are chiefly men; but women too have been known to suffer from this abnormal urge.

Although, exhibitionism in the presence of adults is quite common, a very widely practised form is that in which the phallus and other sexual parts are exhibited to little girls, especially in parks, near schools, in lonely streets, etc.

There are many such instances known. There is the case of Z., an old seaman of seventy-eight. He frequently exhibited his sex organs near children's playgrounds and in the neighbourhood of girls' schools. Actually, he was a married man with ten children, but exhibitionism was the only way by which he could derive any sexual pleasure.

Then, there was X., a merchant. He repeatedly exhibited himself to children. Occasionally, he would even urinate at the same time and once went so far as to kiss a little girl with his genitals exposed.

But the strangest case is that of L., a man of thirty-seven. He exhibited himself to girls in daylight, in streets and even in schools into which he forced his way. Sometimes he desired that the girls should have coitus with him or at least masturbate before him. When this did not happen, he would himself masturbate in their presence. His strangest action was when he tapped on the window of a public house with his exposed flaccid penis and thus compelled the servant-girls and the children in the kitchen to see it.

The unfortunate men addicted to this troublesome abnormality that bring them within the pale of the law, have always told their medical advisers that the urge to exhibit themselves is impulsive, rises suddenly and is irresistible. Against it the poor victims wage a losing battle. The majority of them realise their failing only too well but seem helpless against the urgent desire to exhibit themselves. Many of them say that at the time they behave abnormally they are only in a half-awake state. It is also said that the fear of the consequences attendant on such acts only add to the excitement of the exhibitionist. When he is exposed to the greater risk of being arrested, his pleasure also increases.

In Rousseau's *Confessions* we have a fine description of the exhibitionist's state of mind :

"My blood being all afire, my mind was continually preoccupied with women and girls. But shame came in the course of the years and increased my natural shyness to such an extent that I could not overcome it, and never, either at that time or since then, have I been able to make a lascivious suggestion unless she to whom I made it had in some way forced me by her advances to do so.

"My restlessness increased to such a degree that, being unable to control my desires, I stimulated them by the most extravagant methods. I used to seek out dark lanes, remote places, where I could expose myself at a distance to members of the opposite sex in the way in which I would have liked to be near them. What they saw was not something obscene—that idea did not occur to me—but something ridiculous. The pleasure I derived from displaying it to them is indescribable.

"One day, when the girls came to the fountain, I offered them a sight which was more ridiculous than seductive. The more serious of them pretended not to see anything. Others began to laugh. Still others considered themselves insulted and made a fuss. This adventure, while not having the results it might have had, sufficed, none the less, to make me prudent for a long time." (*Encyclopaedia of Sexual Knowledge*.)

Dr. Stekel believes that exhibitionism is an act that is most often committed in a state of intoxication or day-dreaming. Further, that the exhibitionist is really a sick man and he repeats during the act some impression received in his childhood. He falls into a sort of day-dreaming and during this semi-conscious state repeats some scene of his childhood that had to do with exhibiting the sexual parts. It should be remembered that in the development of the child, the latter generally passes through a stage when he delights in exposing himself, either to his own sight or before others.

In substantiation of this hypothesis that the afflicted person repeats in a sort of day-dream a scene of his

childhood, Dr. Stekel brings forward the following case of a patient of his:

He was a man of thirty-nine years of age, a photographer by trade and had been on many occasions prosecuted by the law for indecent behaviour. When he was psycho-analysed, it was found that when he was six years old, his mother had died and some years later his father remarried. The child, though loving his father was strongly opposed to his step-mother who was very strict with him.

This woman had no sense of shame where he was concerned. She would bathe in his presence and not hesitate to expose her whole body to him. She would go about the room entirely naked. This naturally excited him strongly and induced premature puberty, the violent and untimely excitation leading him to masturbate from the age of twelve.

A year later, he was seduced by his step-mother. Dr. Stekel tells us that she would come to his bed, "played with his genital, saying, now that he was grown-up she wished to give him practical instruction. A sexual act finally completed this scene, the step-mother sitting herself upon him."

The boy enjoyed the orgasm but felt conscience-stricken and ashamed of his act. He tried to resist the temptation, but as soon as she was alone with him, she would at once excite him, always taking the above mentioned position, the boy assuming the passive role.

When he was fourteen years of age, the boy left his father's house. He had relations with many women thereafter, but his step-mother's image persisted. When he was twenty years old—his father had died a year previously—his step-mother remarried and from that time his sex urge was suddenly directed towards young girls of between twelve and thirteen. He succeeded in suppressing the attraction of his step-mother and replaced her by girls in their teens. At this time also was born his desire for exhibitionism.

"What do we learn from this case?" asks Dr. Stekel. "That the patient was driven by the impulse

to suppress the step-mother-image ; that the memory of her nudity lived intensely in his soul ; that his exhibitionism in the presence of a child was an act of transference whereby he exchanged the roles : he played the step-mother, and the girl to whom he exposed himself was he. Only by explaining this transference of the impulse was it possible to liberate this man from his infirmity. It is, therefore, a question of memory-image, of wakeful-hallucination to which a shred of reality lends a strong actual value."

It is rather interesting to learn that exhibitionism does not always concern itself with a display of the sexual organs. True, the classical form consists in completely uncovering the male member, either flaccid or erect. But some derive pleasure by exhibiting other parts of their bodies, the abdomen, the chest, or even the legs. In women, the persistent exposing of the breasts may be a mild form of exhibitionism.

In some cases, the nates may be exhibited. The famous Italian writer, Jean Jacques Rousseau, whose psychological reaction we have already studied, indulged in this form of exhibitionism.

Stanley Hall has suggested that there is a connection between exhibitionism and the size of the sexual organs. As a matter of fact, both extremes, a very small and a very large penis are quite common in exhibitionists. The former goes so far as to say that a large male organ produces in the man a sense of great virility and this may lead him to exhibit himself before others. "We have much reason to assume," remarks Stanley Hall in *Adolescence*, "that in a state of nature there is a certain instinctive pride and ostentation that accompanies the new local development. I think it will be found that exhibitionists are usually those who have excessive growth here, and that much that modern society stigmatizes as obscene is at bottom more or less spontaneous and perhaps in some cases not abnormal." Stanley Hall continues: "Dr. Seeley tells me he has never examined a young man largely developed who had the usual strong instinctive tendency of modesty

to cover himself with his hands, but he finds this instinct general with those whose development is less than the average."

In Mahommedan countries, the sexual organs are sometimes exposed habitually by religious penitents. Again, it is possible that among many primitive races, and even among some backward European peoples female nudity is believed to have a religious or magical effect. Havelock Ellis tells us: "It is stated by Gopcevic that in the long struggle between the Albanians and the Montenegrins the women of the former people would stand in the front rank and expose themselves by raising their skirts, believing that they would thus insure victory. As, however, they were shot down, and as, moreover, victory usually fell to the Montenegrins, this custom became discredited."

Other Interesting Cases of Exhibitionism

Here is a very interesting case first reported by Dr. Morin. The exhibitionist was a fifty-year old salesman working for a rubber company. In every way he was a competent and enthusiastic business man. When he visited his customers, however, he would follow an "almost ritual ceremony." He would extol the merits of his goods in choice terms and explain to his customers the fine qualities of his rubber. He would, then, suddenly recommend a special tube for kitchen taps, his cheeks growing red, and his eyelids flickering as he did this. Then he would begin to stammer and would become coarse and vulgar. A mental conflict against some morbid obsession would be apparent and then he would look straight at the customer, quickly undo his clothes and make unexpected and very repugnant comparisons about the rubber tube.

P. Garnier also has reported many cases of exhibitionism. One is of a gentleman, a certain Mr. X., who generally exhibited himself in churches, especially in Saint-Roch. He was arrested many times for exposing his sexual organs before ladies deep in prayer.

Then there is the case of a teacher, Dr. S., who delighted in running about in the Berlin Zoological Garden

with his sex organs exposed to the view of ladies and children. When arrested, he denied any intention of causing offence to the public and confessed that only by running about thus could he get any relief from nervous excitement.

"The exhibitionist is not usually content to produce a mere titillated amusement," writes Havelock Ellis; "he seeks to produce a more powerful effect which must be emotional whether or not it is pleasurable." In proof of this he tells us a case of a professional man, reported by A. Hoche. This man would walk about after dusk, dressed in a long cloak. When he came across ladies he would dramatically and suddenly throw back his cloak under the light of a street lamp, and lighting a redfire match, exhibit his sex organs. Apparently, this man thus desired to produce the greatest possible effect.

Epilepsy and Exhibitionism

Many authorities agree that epilepsy and mental degeneration are two of the chief causes of exhibitionism. So many such cases have been reported that there does not seem much doubt about this. The connection is well illustrated by a case first studied by Freyer. A barber's assistant, thirty-five years old, who had often been arrested for exhibiting himself was found to have suffered from epileptic convulsions from the age of seven to eighteen. Till he turned twenty-one, he indulged in normal sexual intercourse but always felt a desire to urinate whenever he passed a playground. When he was seen in the act, it gave him intense pleasure, this even bringing about erection and ejaculation. He soon became indifferent to normal coitus and took to exhibiting himself before little girls. It is said that sometimes he went so far as to praise the beauty of his sexual organ and invite the girls to come and inspect it.

A tailor of thirty-nine, with a drunkard father and two epileptic brothers was arrested for having exhibited and played with his genitals in a strange house, many times. He was found to be slightly epileptic and unaware of his actions.

So many cases of exhibitionism come up before the courts every year and in almost every part of the civilised world that it is impossible to discuss any more here. But the examples given above should give the reader a good idea of what constitutes exhibitionism.

Exhibitionism and Superstition

Regarding popular beliefs in relation to the phallus, Dr. Stekel says : " It is interesting to note that in popular belief the baring of the genitalia is considered efficacious in warding off the evil eye. The well-known 'fica' of the Romans representing the sexual union was considered an infallible remedy against the evil eye and in some lands is still used as such."

The exhibition of the nates by women among primitive races—at present often a sign of contempt—probably owes its origin to the belief that by doing so, evil spirits and evilly-disposed persons could be put to flight.

Havelock Ellis points out that in past years, the women of certain parts of the Balkan peninsula used this obscene gesture against their enemies in battle. It is further said that once that famous theologian of the sixteenth century, Martin Luther, put the devil to flight by " protruding his uncovered buttocks from the bed."

NOTE: Many authorities consider the exhibitionistic tendency to be biological and point out that among many animals exhibition alone can assuage the male's sexual desire. J. R. Baker writes of the newt in his *Sex in Man and Animals*: " In the breeding season the male acquires bright colours along the sides and a large crest grows out along the back. Finding a female, he deposits near her a bundle of sperms, held together by some sticky substance. He then devotes himself to swimming about actively and displaying his charms before the female. If the latter is sufficiently aroused by his antics, she swims to the bundle of sperms, picks it up, and forces it into her egg-tube so that fertilisation may be effected. The male's desires are satisfied by the sight of her performance of this process." Is it likely that the erotic dances of many primitive races and the love-dances of certain birds and animals are analogous?

SEX AND THE DRUG ADDICT

DR. Wilhelm Stekel calls the habit of taking drugs by the high sounding name of narcotomania. It has also often been termed narcomania. The causes of this insatiable craving for narcotics are many, but a morbid sexual life perhaps plays the chief part. Drunkards and drug addicts, as a rule, suffer from such abnormalities as sadism, necrophilia, paedophilia, zoophilia, etc. They may even all be latent homosexuals. Sadism, as you know, is the term used for that abnormality in which sexual pleasure is experienced on hurting, humiliating, or subjugating the object of sexual attraction to some form of pain. Necrophilia is the sexual attraction for corpses. Sexual union is only possible with a dead body, or when the other partner is thought or imagined to be dead. In paedophilia, the man or woman is only attracted by the very young of the opposite sex. Lastly, zoophilia or zooerastia, as it is often called, is the desire for real or imaginary intercourse with animals.

It is a well-known fact that drunkards often show a disproportionate sense of jealousy that may even reach morbid proportions. The drinker may want to be loved by the whole world, this insatiable longing for affection manifesting itself in a tendency to kiss and hug everybody. But this very jealousy may also lead the narcotomaniac or the drunkard to hatred and anger towards the whole world.

There also seems to be a connection between homosexuality and drunkenness. In cases where the former tendency is latent, it overcomes all inhibitions and breaks out during a drinking spree. Or the morbid impulse to have sexual relations with a person of the same sex may be transformed into the impulse to drink.

Dr. Wilhelm Stekel is not the only authority to connect sexuality with alcoholism. A large number of others, for example, Juliusburger and Ferenczi, also have pointed out this relationship. But Dr. Stekel goes so far as to

believe even in a relationship between auto-eroticism and alcoholism. He writes : " We are surprised when we first come across this relationship. It is seldom absent. Now we understand the apparently diminished sexual activity of the alcoholics. They have a secret sexual objective and gratify their cravings mostly through masturbation." Again, a man with sadistic tendencies, or such other aberrations, would give his abnormality full play when intoxicated and so free of all decent feelings.

How sexual perversions may lead to narcotomania is clearly shown by the case of Mr. Victor U., a married man of thirty, described by Dr. Stekel. The patient was in the habit of taking adalin, but once when he had not drugged himself, he had a curious dream which he brought to Dr. Stekel for analysis :

" I am about to enter a cabaret. At the entrance a somewhat shabby appearing man, obviously drunk, takes me by the arm and leads me away. We come to a water closet. I see a couple of prostitutes going in and I step into the neighbouring compartment to watch them."

The interpretation was apparently very easy for Dr. Stekel. The latter sees in this dream a confession that since early youth Mr. Victor U. had a passionate fondness for watching women and children in the act of defecating. He had given in to his desire up to the day of his marriage. He often discovered holes in urinals through which he used to peep. As he was afraid of being caught in the act, he decided to overcome his abnormality by getting married. He thought he had suppressed his abnormal desires, but they became manifest through dreams. In order not to dream or give in to his cravings, he began to take adalin—a truly vicious circle.

XVII

THE SEXUAL ASPECTS OF GAMBLING

GAMBLING is prevalent in every country and among every race. It is perhaps the most common of human failings and so deserves our attention.

Karl Groos believed that the gambling mania is due to three causes: The stimulation of strong effects, the lure of gain and the incentive of the fighting instinct. But he did not consider the sexual relationship of gambling. And here we are only concerned with that aspect of the mania.

Dr. Wilhelm Stekel points out in his *Peculiarities of Behaviour* that "Gambling and sexuality stand in a certain contrast, which popular fancy has crystallised already in a saying: 'Glück in Spiel, Unglück in der Liebe' (Lucky in the game, unlucky in love). This is more than an empty consolation, it is the truth, but in the reverse sense: Persons who are unhappy in love console themselves by playing."

It is but natural that the man who prefers cards and his club to his wife's company must be suffering from an extremely feeble sexual desire. Dr. Stekel rightly calls attention to the sexual symbolism of gambling. The sadist—one who must inflict pain for true sexual enjoyment—*cuts* his cards, reduces his partner to silence, and probably finally *beats* his opponent. Again, money which the gambler deals in stands as a symbol for love. It can buy love. Besides, it is a well-known fact that when a gambler really falls in love, he generally loses all interest in gambling.

It seems that the famous Russian author, Dostoevsky was a confirmed gambler. In a letter addressed to Apollon Nicolaenich Maicov, and dated, Geneva, August, 16/28, 1867, he has written: "While passing through the neighbourhood of Baden-Baden, I decided to stop on the way. I was tortured by a seductive thought: to risk ten gold pieces and perhaps win two thousand francs..... Finally, and that is the

chief thing, the gambling, in itself. You do not know how it draws one ! ” (Stekel). This great novelist who had such great insight into human nature has vividly described a gambler in his novel of the same name. Probably, he was in that way trying to give vent to his own complexes, trying to set up a warning example for himself. It is interesting to trace the origin of Dostoievsky's gambling mania. In early life, he was an epileptic with tendencies towards rape and murder of children. Later on, these paedophilic tendencies seem to have been transferred into a mania for gambling.

Even the world-famous German composer of music, Richard Wagner, was addicted to serious gambling. He has himself frankly related his failing.

Dr. Stekel further points out that latent homosexuality seems to be the cause of the gambling mania in many. In support of this he has given the following excellent case :

Albert N., who was thirty-four years of age, consulted Dr. Stekel for his impotence. He had been married for four years, but before had been an inveterate bachelor. The patient admitted that his sexual powers were never strong and that his first attempt at coitus, at the age of twenty-six, was not satisfactory to him. After about two years, he met a governess whom he liked at once. She was of a rather mannish type and very energetic, with a slight growth of down on her upper lip. Young Albert N. fell for her. He had sex relationships with her always in the reverse position, that is, with the woman on top. With her, he did manage to attain orgasm and even felt sexually strong. This went on for about six months, after which the friendship was broken off due to jealousy on his part.

When he was thirty years old he married, but for the first four weeks of his married life, he was quite impotent. He indulged in sexual intercourse once every week, but even this being too much, he later on extended the period to a month. The man spent his evenings generally at the club and confessed that he could not live without the company of men. His gambling

passion was very strong and he indulged in it as much as possible.

Dr. Stekel's analysis revealed a strong latent homosexual component together with a fixation on his mother and sister. When he was serving in the army, a comrade of his taught him mutual masturbation. From that time, he found it impossible to indulge in coitus. Albert N. never cared for what he earned from his gambling bouts. As a matter of fact, he neither won nor lost big sums. All he cared for was the thrill of playing. He was willing to play even without stakes, although the larger the stake, the more intense was his pleasure. He even derived quite an amount of satisfaction from merely looking on at others gambling.

This case clearly illustrates the relationship between homosexuality, latent in this particular case, and the gambling mania. It is a clear example of what the psychologists call "affect shifting" or "transference." All gamblers are disappointed persons faced with something which they desire above all to forget. In the circumstances, the underlying complex may be shifted on to something else, gambling, for example.

Bearing the connection between gambling and sexuality in mind, is it likely that the present-day mania for gambling in many forms—horse and dog racing, betting on the Stock Exchange, Bridge, Poker and the allied gambling games—is a sign of universal disturbances in the sex lives of the men and women of today?

XVIII

UNNATURAL LOVE

OF all the unnatural modes of love, two of the most common are sodomy and pederasty. These are vices as old as humanity itself and are known in every country and among all races with greater prevalence among soldiers, sailors, and in prisons, whenever and wherever men are sexually segregated. But what are these queer modes of love?

Sodomy is that form of sexual perversion in which intercourse is carried out between persons of the same sex or different sexes, the anus of the male or female, whoever is participating passively in the act, being used instead of the normal passage.

Pederasty is just a variety of sodomy. In this form the passive role is always taken by a boy, the active partner being either a man or another boy.

There is some confusion of terms regarding these perversions. Many authorities, especially Continental writers, use the term "sodomy" for bestiality and pederasty; by the latter word they generally mean what we have explained as sodomy.

Do you know how the word "sodomy" happened to be given to this unnatural way of obtaining sexual satisfaction? It owes its origin to the name of the old town of Sodom mentioned in the Bible. In the nineteenth chapter of *Genesis* we read that God sent down angels to Sodom and Gomorrah to meet the saintly Lot; but the vicious and corrupt citizens of these towns tried to rape the godly messengers and force them into what we now called "sodomy." Angered by this, God destroyed these ancient cities for ever:

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

"And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." (*Genesis*, xix, 24)

Both, sodomy and pederasty, were very common among the Greeks and Romans of old and also in many of the Mediterranean countries. It is said that Carthage especially, before its conquest by the Romans, was notorious for these vices, the Carthaginians actually taking pride in the practices and even boasting of them. Dr. La Forest Potter tells us that Salvanus, a preacher of that period, is known to have said: "And he shall account himself a man of great strength who uses as great a number of men as other do women." It is also known that the great men of ancient times—Solon, Themistocles, Plato, Alcibiades, Demosthenes—were all addicted to sodomy.

Dr. Potter further states that perhaps the most famous man of ancient history to practise pederasty was the great Greek philosopher and thinker, Socrates, the teacher and mentor of the equally famous Plato. The former was notorious as the greatest corrupter of good-looking boys of his time. He went so far that the Greek authorities were compelled to poison him to death with hemlock. The common belief is that Socrates was sentenced to death by poison because of his preachings against the gods and the State. That may have been one of the reasons; but there is no doubt that he was condemned also as a sexual pervert and for "corrupting the morals of the young."

Sodomy was so popular in Greece of ancient times, that even some of the gods, for example, Zeus and his cupbearer, Ganymede, the mighty Hercules, Ilus and even Apollo himself were supposed to be fond of this unnatural mode of love. If we are to believe Aristotle, it was actually encouraged on the Island of Crete. The excuse given being that it prevented a too rapid rise in population!

When the once mighty Greece was conquered by the Romans, the latter took over not only the Greek sciences, mythology, arts, medicine, games, architecture, etc., but also the vices of the degenerate people. They threw themselves whole-heartedly into sexual debaucheries, the like of which have perhaps never been perpetrated

in this world since, or had ever been known before. Sentonius has written that even the mighty Julius Caesar, the conqueror of the world, was a pederast. He was reputed to be "the husband of all women and wife of all men." The later Emperors also practised sodomy or pederasty. In his *Outline of History*, H. G. Wells says of Tiberius that "it would seem he was addicted to gross and abominable vices." But, as Dr. Potter points out, a Roman historian has gone even further and almost seems to be exaggerating when he writes of the same Roman Emperor that "he does not even absolve infants unweaned at the breast, nor can he abstain from ejaculations even at public meetings or holy sacrifices. Indeed the latter seem only to inflame him the more." (*Strange Loves*.)

Tiberius was followed by Caligula and Claudius, both of whom were pederasts and sodomists. But everything vile, licentious and most depraved reached its peak in the murderous, gross Nero who was always surrounded by dancing prostitutes and naked women. It is said that during a play, Nero, before twenty or thirty thousand Romans of both sexes, would have sexual congress with a pig. He is known for certain to have been addicted to bestiality.

Sodomy and pederasty are quite common even today. The law court reports are full of such cases. A rather curious case was reported by Dr. Bouardel of a hospital officer. He would entice into his room any adolescent he could get and make the boy lie down in a horizontal position. He would then fix a lamp glass to the boy's penis in which a vacuum would be produced by means of a small pump, thus producing local congestion in that organ. As soon as this had happened, the lamp glass would be removed and the hospital officer would perform pederasty. It is said that he often managed to get from eight to ten boys in a day.

R. v. Krafft-Ebing has described a few cases in that monumental work of his, *Psychopathia Sexualis*. One of them is of S., an Ex-Director of the City Laboratory of H. of Graz and aged thirty-seven. He was a

married man but without children. In the court he confessed that he had his first coitus at the age of eighteen and afterwards indulged in it moderately. That his sexual libido was never very strong and that his sexual acts were always quite normal. He denied any perverse liking on his part for members of his own sex.

This man had been arrested for his supposed relations with G., a young man of twenty with a delicate build and rather effeminate features. But S. refused to confess to the slightest sexual feeling for this young man. "His partiality for G. which bordered on jealousy, S. explained as due merely to his sentimental temperament and his inordinate friendship. G. was still as dear to him as if he were his son."

S., however, did agree that "formerly he had often kissed G., and talked with him about sexual matters. . . . The kissing of G. had been due to inordinate friendship, when G. had shown him some particular attention, or pleased him especially. In the act he had never had any sexual feeling. When he had now and then dreamed of G., it was in a perfectly harmless way."

It is known for certain that even that famous Russian musician, Tschaikowsky—the man whose music has so enchanted the world—was a confirmed sodomist and was hardly to be trusted alone with a boy. No wonder, Havelock Ellis calls his world famous Sixth Symphony in B Minor—the famous "Pathétique"—the "homosexual tragedy." As we have mentioned previously, among other great homosexuals were Marlow, Francis Bacon, Alexander von Humboldt, Benvenuto Cellini and even the great genius, Michelangelo. Everybody knows of the homosexual instincts of Oscar Wilde. And Hitler is well-known for such tendencies. According to Dr. Potter, even the American poet, Walt Whitman, known for his great kindness and generosity was most probably a pederast. The following verses of his seem to bear this out :

"Not heat flames up and consumes.

Not sea-waves hurry in and out.....

Not these, none of these, more than the flames
of me, consuming, burning for *his* love whom
I love.

"The one I love most lay sleeping by me under
the same cover in the cool night. *his*
arm lightly thrown around my breast. . . .

And that night I was happy."

Can there be much doubt of Whitman's homosexuality?

Artificial Homosexuality Through Sodomy

You will be surprised to learn that among certain tribes, homosexuals are produced artificially. It is said that this practice was quite common among the Scythians but it is best known today among the Mexican *mujerados*. A curious method of producing homosexuality was, and perhaps still is, employed. The most vigorous and virile men of the tribe were selected to play a passive part in sodomy during religious festivals. These men by constant self-gratification and hard horseback riding were made impotent with an atrophy of the sexual organs. Thus the men became effeminate to a certain degree, some even developing breasts to a marked extent, if we are to believe Dr. La Forest Potter. But Dr. Hammond also writes in *Impotence in the Male* that he once saw a *mujerado* whose breasts had not only enlarged but the lacteal or milk-forming glands had actually started to function to a slight degree. The man could produce a small amount of milk with which he could feed an infant. He seemed to take a pride in this ability of his.

A rather interesting fact has been reported by Herbert Bancroft about the North American Indians who train boys for the purposes of pederasty. He writes in *The Native Races of the Pacific States of North America* :

"A Kadiak mother will select her handsomest and most promising boy, and dress and rear him as a girl, teaching him only domestic duties, keeping him at woman's work, associating him only with women and girls, in order to render his effeminacy complete. Arriving at the age of ten or fifteen years, he is married to some wealthy man, who regards such a companion as a great

acquisition. These male wives are called achnutschik or shopans." (*Strange Loves.*)

Male Prostitution

Prostitution is by no means exclusively a woman's profession. Male prostitutes who are employed by women and sometimes by men who desire sodomy are quite common and are to be found in all the large cities of the world. It is certain that male prostitution is as old as female prostitution and has been known since the beginnings of civilisation.

We have already mentioned the Mexican *mujerados* or man-woman as they are sometimes called. They are no better than male prostitutes for the use of the bucks of the tribe.

It is well known that among the Dyaks of Borneo, certain men dress up as women and offer themselves for pederastic purposes (sodomy) during certain feast days. According to Hardehand, some of these *basir* are actually married to other men. Westermarck noted male prostitution in Bali and he believes that homosexual love is common also among the Persians, the Afghans, the Tartars and among certain races of India.

Havelock Ellis draws our attention to Lasnet's observation that the Sakalaves of Madagascar train up some of their boys, called *sekatra*, to act like girls and submit to sodomitical practices with men. Havelock Ellis also refers to the observation of Matignon about the boy prostitutes of China. According to the latter, boys who are specially trained for the purpose are sold into prostitution by their parents. The pubic hair is removed, the nates massaged and the anus dilated by artificial means. They are then luxuriously dressed up and are ready for a rich man's perverted caprice.

Male prostitution was also very common in past centuries. Even in the Bible we find many references to it, and great condemnation of such practices. Listen :

"There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel." (*Deut. xxiii. 17*)

And again in *Leviticus* xx. 13 :

“ If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination : they shall surely be put to death ; their blood shall be upon them. ”

It seems quite certain that in those days, the peoples belonging to the Chaldean and the Midianite cults practised pederasty and sodomy. George Ryley Scott tells us : “ Almost without exception, the temples which housed female prostitutes (Kedēshōth) also housed male prostitutes (Kādēshim). These male prostitutes, handsome, epilated young men, were dedicated to the service of the gods just as were the females. They were sacred men, and it was held that benefits were conferred upon anyone who had intercourse with them. According to Rosenbaum, the eunuch priests who were attached to the temples of Artemis and Cybele were sodomites. ”

Male prostitution flourished, as is only to be expected, among the Greeks of old. Special brothels housing male prostitutes and even young boys trained in the art were to be found in all big towns. Even in ancient Rome, there were as many male prostitutes as women. As a matter of fact, before the Christian era, pederasty was actually sometimes more popular than normal sexual intercourse with a person of the opposite sex. As no disgrace was attached to them, sodomy and pederasty were openly practised by the rich members of the aristocracy.

Apparently, sodomy was very popular in Siam in the seventeenth century for, according to Herbert, in order to attract the young men to themselves, women would walk about the streets with their sex parts exposed.

Male prostitution together with sodomy and pederasty is very common here in India. Special brothels are to be found in all the big cities ; but sodomitical practices are popular even among the primitive native races.

Probably, male prostitution is most rampant in Europe. Here we find many brothels devoted solely to sodomitical practices and visited only by perverted men.

Males willing to cater to the tastes of homosexuals are to be found in hotels, as bath and other attendants, always on the look-out for men desiring male prostitutes. Even in England, where, as in India, sodomy and pederasty are criminal offences, there are a large number of male prostitutes and also secret clubs exclusively for perverts. In Paris, Berlin and many other Continental cities, where such practices are not illegal, there are to be found many clubs, dance-halls and bars, where homosexuals and perverts of all kinds meet openly and give full play to their twisted desires.

NOTE: Unnatural love in the form of pederasty seems to be quite common among the Big Nambas who inhabit Malekula in the New Hebrides. T. Harrison writes in *Savage Civilisation*: "The first thing which one notices among the Big Nambas is the way the men go around behind the boys and the boys are the fond servants to the men. This homosexuality system is ancient, with its own technique and nomenclature, relationship regulations as to which boys you may like. Each man has his boy, if he can get one; he guards him more jealously than his female wife. The two often grow very fond of each other. Men who have boys have one or more wives or children. . . . The women have developed a parallel pleasure system."

According to psychologists, there is a period in the sexual development of a child when it obtains sexual pleasure—or something alike to it—from anal activities. On this basis, sodomy or anal eroticism (often called sexual analism) is considered to be the result of regression and fixation to this stage of development. In adult age, the man does not direct his sexual activities towards the normal object of sexual desires—the vagina—but regresses to a childhood stage of anal activities. Sexual analism is, of course, invariably connected with homosexuality, however remotely, even though the anal activities may be directed towards the opposite sex.

XIX

PLEASURE IN PAIN

FROM time immemorial, love has been connected with everything gentle and tender. Yet it cannot be denied that in every healthy man, and especially in women, there exists a latent streak of cruelty, a desire to inflict pain. Even in normal healthy men, there is a slight inclination to hurt his partner in love. The same is true of women with the additional longing to be hurt by her lover. This explains the severe biting and other injuries sometimes inflicted on each other by lovers at the height of sexual excitement. According to Dr. Frederick Krauss, this custom of biting is very common among the Southern Slavs. Actually, these erotic bites are known in every part of the world wherever people are capable of feeling the ecstasies of love.

So it seems that the origin of sadism, a perversion in which sexual pleasure is only possible on inflicting mental or physical pain on the other partner of the act, lies in normality. That it is merely a perverted and abnormal deviation from a primitive instinct that is inherent in mankind. For, after all, the desire to inflict pain on the beloved and the longing to suffer a little pain are, as we have said before, biological traits, which appear in almost every normal sex act. The sexual embrace is truly "a sweet pain, a painful pleasure."

It is when an individual finds it impossible to find satisfaction in love unless the act is accompanied by the infliction of pain, either on himself or on the partner, that we have a horrible though widely prevalent form of sexual abnormality. Schrenck-Notzing calls such people "Algolagnists." The two principal phases of this are sadism and masochism. Those who find it necessary to inflict pain are the sadists, a term derived from the Marquis de Sade, a notorious Parisian pervert of the eighteenth century. His writings describe every form of cruelty and horror committed under the influence of the love lust.

The passive algolagnists—those who can only derive sexual satisfaction when pain is inflicted on them are known as masochists. This term was coined by Krafft-Ebing. It was apparently suggested to him by the descriptions of the perversities found in the writings of Sacher-Masoch (1835-1895). Leopold von Sacher-Masoch was the first to clearly describe the form of sexual perversion in which pleasure is only possible through pain, especially in his *Venus in Furs*.

Masochism

C. F. von Schlichtegroll in the biography, *Sacher-Masoch und der Masochismus*, tries to trace the abnormalities that affected the sexual life of Sacher-Masoch. The following quotation in English is from Dr. La Forest Potter's *Strange Loves* :

“As a child he was greatly attracted by representations of cruelty ; he loved to gaze at pictures of executions, the legends of martyrs were his favourite reading, and with the onset of puberty he regularly dreamed that he was fettered and in the power of a cruel woman who tortured him. At the age of 10, the child Leopold witnessed a scene in which a woman of the former kind, a certain countess Zenobia X., a relative of his on the paternal side, played the chief part, and this scene left an undying impress on his imagination. The countess was a beautiful but a wanton creature, and the child adored her, impressed alike by her beauty and the costly furs she wore. She accepted his devotion and little services and would sometimes allow him to assist her in dressing ; on one occasion, as he was kneeling before her to put on her ermine slippers, he kissed her feet ; she smiled and gave him a kick which filled him with pleasure.

“Not long afterwards happened the episode which so profoundly affected his imagination. He was playing with his sisters at hide-and-seek and carefully hidden himself behind the dresses on a clothes-rail in the countess's bedroom. At this moment the countess suddenly entered the house and ascended the stairs followed by a lover, and the child who dared not betray his presence, saw the

countess sink down on a sofa and begin to caress her lover. But a few minutes later the husband, accompanied by two friends, dashed into the room. Before, however, he could decide which of the lovers to turn against the countess had risen and struck him so powerful a blow in the face with her fist that he fell back streaming with blood. She then seized a whip, drove all three men out of the room, and in the confusion the lover slipped away.

“ At this moment the clothes-rail fell and the child, the involuntary witness of the scene, was revealed to the countess, who now fell on him in anger, threw him to the ground, pressed her knee on his shoulders, and struck him unmercifully. The pain was great, and yet he was conscious of a strange pleasure. While this castigation was proceeding the Count returned, no longer in a rage, but meek, and humble as a slave, and kneeled down before her to beg forgiveness. As the boy escaped he saw her kick her husband. The child could not resist his temptation to return to the spot ; the door was closed and he could see nothing, but he heard the sound of the whip and the groans of the Count beneath his wife’s blows.”

There is no doubt that masochism, the great overpowering desire to suffer pain for the inducement of sexual pleasure, is very common. Many women delight in masochistic surrender. Yet it must not be thought that there are no female sadists. For such are known. How the masochist’s emotions are only roused to a pitch of lustful delight by torture and pain is very clear from Alfred de Musset’s *Confession d’un Enfant du Siecle*. It gives us some idea of the curious and abnormal mental processes of the masochist. We read that his passion for his mistress was very great and his whole life had assumed a kind of religious savagery. He gives an instance of this : His mistress had given him a miniature painting in the form of a medallion which he wore over his heart. Then one day he happened to see in the shop of a second-hand dealer, an iron scourge on the end of which was a small plate covered all over with sharp though small spikes. He had his medallion soldered to this plate and wore the two together. Naturally, the spikes pricked the skin of

his breast terribly but this produced in him a peculiar ecstasy—a feeling of pleasure so great that he would actually press the spikes into his chest with his hands in order to drive them deeper into his flesh. This is a clear example of pleasure from pain.

Here, of course, we are more concerned with masochism as a preliminary to, or as a substitute for, normal sexual relations. Though, probably, the most common form of pain the masochist craves for is flagellation from the hands of his wife or mistress, this perversion may take many other strange forms. Dr. W. Hammond tells us in *Sexual Impotence in the Male* of a man who would pay three prostitutes to tread on his bared chest. The pain so occasioned was a satisfactory substitute for the sex act itself.

How far the desires of a masochist could go is well shown by the case of Mr. X., a technologist, quoted by Krafft-Ebing. He himself described his masochistic fancies :

“ I am lying on my back on the floor. The mistress stands over my head with one foot on my breast or she holds my head between her feet so that her genitals are directly in a line with my vision. Or she sits a-straddle on my chest or on my face, using my body as a table. If I do not obey her commands promptly she locks me up in a dark W. C. and leaves the house to find pleasure elsewhere. She introduces me to her friends as her slave and turns me over as such to them as a loan.

“ She makes me perform the lowest menial work, wait upon her when she arises, in the bath *et inter mictionem*. At times she uses my face for the latter purpose and makes me drink of the voidance. ” (*Psychopathia Sexualis*.)

Many masochists delight in passive flagellation. As we intend to deal with this in the following chapter, we will not say anything about it here. But, a case of Tarnowsky's is so interesting that we cannot resist the temptation of telling you about it now. The patient was a married man with children who had no idea of his masochistic tendencies. During his attacks, he would rent

a house and hire three prostitutes to deal with him. As soon as the attack was on him, he would go to this place of his where he would be completely undressed by the prostitutes, masturbated and then thoroughly whipped. He would beg for mercy and pretend to resist the beating. This would go on for a few days till his attack had subsided, when he would return home to his unsuspecting wife and children.

We should also recognise symbolic masochism where the poor victim is satisfied with merely imagining situations of masochistic practices. For example, here is a case first described by Dr. Pascal and quoted by Krafft-Ebing. Almost every three months, the patient, who was about forty-three years old, would visit a prostitute and pay her well for enacting the following comedy : As soon as he had arrived, she had to undress him, tie his hands behind him, put a bandage over his eyes, shut the windows and doors of the room and then leave the room with the helpless man on the sofa. About half an hour later, she had to return and unbind him, when he would go back home completely satisfied. For this, he paid the woman ten francs !

Then there are persons who do not wish to suffer any actual pain but are satisfied if they have sexual intercourse with a domineering partner. All they want is to be subjected to the attentions of women like the heroines of Sacher-Masoch's stories. This is not true algolagnia but should rather be called ideal masochism, as Krafft-Ebing has done.

It is interesting to learn that coprolagnia may have some connection with masochistic tendencies. As an example among many others, Krafft-Ebing gives the following, which was communicated to him by a physician:

"A Russian Prince, who was very decrepit, was accustomed to have his mistress turn her back to him and defecate on his breast ; this being the only way in which he could excite the remnant of libido . . . Such cases occur everywhere, and are not at all infrequent. All kinds of secretions—saliva, nasal mucus, and even aural cerumen—are used in this way and swallowed with pleasure."

Then, there is the case of a Russian official who when young, imagined himself bound between the thighs of a beautiful woman, sleeping beneath her nates and swallowing her excreta. When he grew up he could derive sexual gratification only when he practised the latter part of his early fancies. Neri has also recorded the case of an Italian masochist who could only be sexually aroused when the woman he loved relieved herself on him.

Masochistic and scatologic tendencies may even be present in an homosexual. Havelock Ellis tells us of the reveries of a masochistic homosexual in the latter's own words :

"The central fact became the discharge of urine from my lover over my body and limbs, or, if I were very fond of *him*, I let it be in my face." In the words of Havelock Ellis, "The man whose predominant impulse is to subjugate himself to his mistress and to receive at her hands the utmost humiliation, frequently finds the climax of his gratification in being urinated on by her, whether in actual fact or only in imagination."

There may also be a combination of necrophilia and masochism, as in the case of the famous French poet of the Romantic school, Charles Baudelaire who during sexual congress imagined his own dead body hanging on a gibbet and being devoured by vultures. It is said that he would go seeking for the ugliest and most repulsive women possible—dwarfs, giants, negresses,—in order to satisfy his pathological lust.

A very curious case of a retired commandant was reported by Dr. Chapotin : "He, in whose arms a great many women had lain voluptuously, was no longer able to accomplish the sexual act except by wandering through the workmen's quarters in Paris, and soliciting a female greengrocer, who was returning to her lodgings behind the empty cart which she had been pushing all day. He persuaded this woman, not without many unsuccessful attempts, as we may well suppose, to accompany him to a room in a hotel. There, laying her on the bed, he sucked one of the toes of her left foot. . . ." (foot fetichism ?) Dr. Norman Haire who has edited the *Encyclopaedia of*

Sexual Knowledge, from which this case has been quoted, remarks that this story is by no means exaggerated. A more remarkable case actually came under his own notice in London. A respectable professional man of sixty-odd would haunt the military barracks near Regent's Park and would select a soldier and take him home. The latter would then be asked to remove his boots and socks and if the socks were very dirty and evil-smelling, the old man would chew them and thus achieve an orgasm, the soldier being rewarded with one pound. If, however, the socks were clean, he received only ten shillings with a promise of a pound note if he would come back to him after having worn a pair of socks for at least one whole week. This is clearly a case of masochism combined with homosexuality, not by any means a very rare combination.

In conclusion, it must be pointed out that all masochists may not necessarily wish to suffer actual pain or cruelty. In the milder cases of passive algolagnia, there may be no desire for actual pain, physical or mental, but only the intention of giving in to all the wishes and caprices and even domination of the beloved person. This may be called sexual subjection; but there is no clear dividing line between it and true masochism when it has become a substitute for normal coitus.

The Masochism of Jean Jacques Rousseau

Jean Jacques Rousseau, the celebrated French writer, was without doubt addicted to masochistic desires. This is very clear from his *Confessions* in which he frankly describes how he suffered from his abnormal sexual longings. In his childhood he was unmercifully flogged by Mademoiselle Lamercier and this must have been the cause of his masochism in later life.

"To be at the knees of an imperious mistress," he writes, "to obey her orders, to have to ask her pardon were for me very sweet pleasures, and the more my lively imagination inflamed my blood the more I resembled a lover in his transports." This shows that he did not revel merely in flagellation but in utter subjection to the woman as well.

According to Havelock Ellis, we must recognise a sexual form of exhibitionism of the nates that occurs in some masochists. This is supposed to express the desire for passive flagellation. Rousseau has written in his *Confessions*, that when young, he would expose himself in this way when in the presence of young women. But such masochistic exhibitionism is certainly very rare.

Among other well-known masochists should be mentioned the great Polish musician and composer Chopin, and Musset, the famous French poet, novelist, and playwright.

Female Masochists

Just because instances of male masochists only have been given so far, it should not be thought that masochism is not found or is very rare in women. That is not so. As a matter of fact, it can be said with some truth that a trace of masochism is present in every woman. The majority of them delight in a certain amount of pain during love making and the sexual act. As Forel says: "If masochism is common in men, it is produced in women rather as an exaggeration in the domain of her normal sexual sensations, for it is to a great extent in harmony with her passive sexual role.... It is notorious that many women like to be beaten by their husbands, and are not content unless this is done. This appears to be especially common in Russia. Accentuated forms of pathological masochism are, however, rare in women."

One of Janet's patients complained to him about her husband that he did not know how to make her suffer and that she could not love a man who would not maltreat her just a little. Even Lucian, the famous Greek writer of ancient times, makes a woman say: "He who has not rained blows on his mistress and torn her hair and her garments is not yet in love."

In this connection, Krafft-Ebing was once told by a Hungarian official that the peasant women of the Somogyer Comit te do not believe themselves rightly loved by their husbands until their ears have been properly boxed.

Even the Slav women, of the lower classes at least, feel hurt if they are not beaten by their husbands ! Can it, then, be denied that a mild form of masochism is latent in every woman ?

A case described by Stekel will surely interest you. It is of a woman who in spite of many lovers and ten years of married life found herself to be completely frigid and unable to reach orgasm. Then, one day, she happened to come across a man who had the habit of biting his sexual partner's ear-lobes. He did the same to her and this produced such an intensely voluptuous sensation that she at once reached her orgasm.

Krafft-Ebing's case of a girl of twenty-one is also rather curious. Even when she was young she revelled in the idea of being whipped. The mere mention of whipping or of a cane induced great excitement in her. Now that she was grown up, her twisted desires continued and she would willingly kiss the feet of any man who promised to beat her. Krafft-Ebing gives some extracts from her letters in his *Psychopathia Sexualis*: She fancied a man putting his foot on her neck whilst she kissed the other. "I revel in the idea of being whipped by him," she wrote; "but this changes often, and I fancy quite different scenes in which he beats me....." Her desires certainly were abnormal as is apparent from the following: "In former years I seriously contemplated going into a lunatic asylum whenever these ideas worried me." She got this notion from reading how the director of one insane asylum would pull the patients by the hair and beat them with a riding-whip or cane. "I longed to be treated in a similar manner at such an institute, and have therefore unconsciously associated my ideas with the male sex. I liked, however, best to think of brutal, uneducated female warders beating me mercilessly." This, without doubt, is true masochism.

The Sadist

It is now universally agreed that sadism and masochism are two of the commonest forms of sexual abnormalities. They are almost universal, the tendency to sadism being atavistic. Andre Tridon tells us in

Psychoanalysis and Love that "cocks during the act of mating peck cruelly the back of the hen's head. Tomcats bite the neck of their mates. Toads, at times, choke the female to death in their clinging embrace." In olden times, as in the case of certain savages of today, brutal force was used to overpower a woman and satisfy the lust of the domineering male. It is when these old possessive and submissive instincts break the bounds of normality, that we reach the pathological stage of *allogagnia*.

As mentioned before, the term "sadism" is derived from the name of the French author, Marquise Louis Donatien Francois Alphonse de Sade, born in Paris on June 2, 1740. Very little is known of his youth, except that he was born and brought up in the palace of the Prince Condé, a relation of his mother's. Soon after his marriage to Renée-Pelagie Cordier de Montreuil, he began to lead a life of debauchery and was even arrested for taking part in scandalous orgies.

One day in Paris, de Sade was solicited by a widow, Rose Keller, whom he took to his establishment in Arcueil. There he took off her clothes and whipped her unmercifully. The woman, however, managed to escape through the window and created a great commotion in the street. The affair caused a scandal; but as Rose Keller could not show the police any wounds on her body, de Sade was imprisoned for only six weeks. After this, he seems to have lived a quiet life for three years or so, writing plays and books. But, in the year 1772, happened another scandal and de Sade was once again condemned for sodomy and poisoning. It, however, seems he was wrongly accused, at least as a poisoner, and so his death sentence was later on revoked.

After some years, de Sade started to write down all his sexual experiences. He experimented in new forms of sadism, even with young boys and girls. However, it is quite likely that his sadism was in reality of a much milder form than described in some of his writings. Actually, many of his books that we know of today were written in the Bastille where he was imprisoned early in 1784.

After his release because of the success of the French revolution, he loosed on the public a large number of the most obscene and profane books, although de Sade later denied the authorship of many of them. When he wrote something nasty about Napoleon and his wife, Josephine, his apartments were searched, and on the report of the police he was sent to an insane asylum at Charenton where he spent thirteen more years of his life. It is said that while at Charenton, he used the most obscene language, probably to thus control his abnormal sexual desires. He died in 1814.

Whether it is true or not, de Sade is supposed to have been a sadist. Some of his books are certainly full of sadistic ideas. In any case, he has left to sexual science his name as an eponym for cruelty, the term "sadism" having been coined by Krafft-Ebing.

Jules Janin, the French critic and novelist of the classical school, has strikingly described the works of the Marquis de Sade, "the father of sadism":

"It describes bleeding corpses, children wrenched from the arms of their mothers, young women whose throats were cut at the end of the orgy; cups filled with blood and wine, unheard-of tortures. Boilers are heated, wooden horses are erected, men have their skin, all steaming, stripped from them; they shout, they swear, they blaspheme, they bite themselves, they wrench their hearts out of their chests: and that throughout twelve or fifteen endless volumes and on every page, in every line, always. Oh, what an indefatigable wretch! In his first book, *Justine*, he shows us a poor girl, at bay, lost, ruined, overcome by blows, led by monsters through one underground passage after another, from one cemetery to another, beaten, stifled, withered, crushed... When the author has finished with crime, when he has exhausted the list of incest and monstrosities, when he stands panting over the corpses that he has stabbed and violated, when there is no longer a church that he has not desecrated, not a child that he has not sacrificed to his rage, not a moral thought over which he has not cast the filth of his ideas and his speech, that man finally stops and

looks at himself ; he smiles at himself and is not afraid of himself." (*Encyclopaedia of Sexual Knowledge*.)

So, let us repeat : the giving of pain increases the sexual enjoyment of a sadist. It may even culminate in an orgasm. The horrible cases of lust murder that we hear of in nearly every part of the world are probably due to this abnormal form of sexuality. The " Jack the Ripper " type of sadist may first attack women, then kill them and may even finally hack their bodies to pieces. In milder cases, sexual excitement and gratification may be obtained by such acts as throwing acid on defenceless girls, or stabbing them in the hips or the thighs with a pen-knife or a big pin. In still milder cases, the mere cutting of the girl's clothes may suffice to produce satisfactory sexual pleasure and even to induce an orgasm. But mere cruelty is not sadism. It must have a sexual connotation.

George Ryley Scott, among many others, distinguishes two groups of sadists. Those of the first group practise sadistic acts as a substitute for normal sexual intercourse; but with the perverts of the second group, sadism precedes, accompanies or follows coitus. The commonest form sadism takes among the latter class is flagellation. Such men will willingly pay a high price to prostitutes if they would only submit to whipping or other acts of cruelty. According to Taxil, many Parisian brothels provide such customers of theirs with air-filled rubber tubes with which to " torture " their sexual partners. But all sadists are not so easily satisfied and often insist on real flagellation.

Sadism may take very strange forms. For example, Ball reported that one of his patients bit off pieces of his partner's nose and swallowed them during the progress of sexual intercourse. But in its worst form it may drive the half-insane pervert to acts of utmost violence, strangulation and even murder. Perhaps it is to this abnormality of the sexual instinct that we must attribute the brutal crimes of Jack the Ripper and the more recent ones of "The Dusseldorf Monster"—Peter Kürten who was sentenced to death in 1931.

Many sadists are impelled to strangle the women with whom they have intercourse and very often death actually results. Jack the Ripper, who murdered nearly nine women and mutilated them in the most brutal manner, has received enough publicity. Who was Jack the Ripper? William Stewart, in his *Jack the Ripper*, tries to show that none of the theories advanced hitherto as to the identity of this strange criminal tallies with all the facts. He himself advances the startling conclusion that Jack the Ripper was a woman! His arguments almost force one to believe him. Not so well known is the case of Vacher the Ripper, the French counterpart of the former. On the 31st of August 1895, the body of a young shepherd was found naked in a field in Portalier, with his abdomen ripped open and bearing the sure signs of strangulation. On the 4th August 1897, Vacher, a tramp, was arrested on suspicion. He confessed to the crime and to many others as well. During examination, his strange madness came to light. When young, he had sexually assaulted a girl. Some time later, he badly wounded a girl who had refused to marry him and then tried to commit suicide for which he was sent to an insane asylum for treatment. After his release on 1st April 1894 as cured, he started on an inhuman career of rape and murder.

On March 20th 1894, he strangled and killed a girl of twenty-one, cutting her throat and trampling on her dead body. He even tore out a part of her right breast and then had coitus with the corpse. Similar atrocities were committed on girls of thirteen and seventeen, on the 20th of November 1894, and 12th May of the next year. A few months later, on 24th August to be exact, he raped an elderly woman of fifty-eight after strangling her. Not satisfied with this, he cut the throat of Allaise, a girl of sixteen, on the 22nd of the same month. His next victim was a boy of fifteen, whom he killed, assaulted sexually, and cut off his external genitalia. On the first of March 1896, he tried to rape an eleven-year old girl, but did not succeed. Probably for that reason he revenged himself on Mrs. Mounier and on a shepherdess of fourteen, on the 10th of September and 1st of October

respectively. The genitals of the latter were completely cut off which this inhuman monster carried away with him. Once again he killed a boy, cutting his throat and throwing the body in a well. After this he was arrested, tried and sentenced to death. All his murders showed clearly the marks of sadism and lust. All the bodies bore the signs of mutilation, especially of the sexual parts. It is satisfying to know that he at last suffered for his horrible crimes.

Another case is that of Menescloù who was executed for the murder of a four-year-old girl. When searched, one forearm of the child was found in Menescloù's coat pocket while the entrails and the head were discovered in the fire-place. No trace of the genitals were, however, found. It was proved beyond doubt that the poor child had been sexually assaulted before being killed.

Krafft-Ebing also has described many cases of sadism and lust-murder in his *Psychopathia Sexualis*. The most horrible crime of this kind was committed by Andreas Bichel. According to Kraft-Ebing, Bichel confessed at his trial: "I opened her breast and with a knife cut through the fleshy parts of the body. Then I arranged the body as a butcher does beef, and hacked it with an axe into pieces of a size to fit the hole which I had dug up in the mountain for burying it. I may say that while opening the body I was so greedy that I trembled, and could have cut out a piece and eaten it."

Then there is the case of Leger, a vine-dresser of twenty-four, who coming across a girl in a forest, raped her, "mutilated her genitals, tore out her heart, ate of it, drank the blood, and buried the remains." He confessed to his crime in very cynical terms when arrested, and was executed.

There are many sadists who are unaware of their abnormality. This may be called "unconscious sadism" and it is well represented by a case quoted by Dr. Chapotin. A maniac always frequented a dirty little café where the drinks were abominable and the seats were hard and uncomfortable. He only went there because of the pleasure aroused in him by listening to the foul language used by the very ugly woman cashier

against a certain waiter. He tried by all means in his power to get the waiter into trouble, and when he had been foully abused by the hateful woman, the maniac would leave the café, mentally and physically satisfied. Another case of unconscious sadism is that of the father who regularly manhandled his own daughter, described in the next chapter on the erotic aspects of flagellation.

Krafft-Ebing also recognises "symbolic sadism" and "ideal sadism." The latter was described by Féré as "imaginary sadism." Actually, there is little to choose between the two terms.

A man in Vienna would regularly visit several prostitutes whose faces he would lather and then remove the latter with a razor, pretending to shave them. In no way were the girls hurt. Just this mere pretence was enough to excite him sexually and bring on an ejaculation. This, Krafft-Ebing would call symbolic sadism. The imaginary act of shaving was symbolic of his latent sadism. This silly pretence must have had some symbolic meaning for the man.

In the same way, the manifestations of sadism may be only imaginary. Sadistic fancies and day-dreaming may suffice. Many such men imagine during coitus that they are maltreating their sexual partner. Others have violent erection and even reach orgasm on seeing girls, however young, beaten or tortured in other ways. But they never take any active part in brutal acts. The mere sight of cruelty is stimulating enough for them.

Havelock Ellis draws our attention to a very interesting and a rather curious fact. The masochist may often appear masculine in looks and temperament, but the sadist is most often of a timid, shy nature with a feminine and delicate personality. As an example, he quotes Riedel, studied by Lacassagne and finally sent to a mental hospital for having killed another boy in a sadistic fashion. He was infantile in physical development although from the age of four he took delight in playing at murder, and the very sight of blood aroused voluptuous sensations in him. But he was very modest in behaviour and so shy that he could not relieve himself in the presence of any other

person. It is said also that he was deeply religious and hated the very thought of obscenity or vulgarity. The French boy studied by A. Marie for sadism was also very timid, apt to blush easily, and unable like Riedel, even to evacuate in the presence of others.

We can best end with the words of Havelock Ellis : "Algolagnia covers some of the most extravagant manifestations of the abnormal sexual impulse. Sadism leads to the most violent outrages against human nature; masochism to the most fantastic humiliations of human nature. It is, therefore, important to remember that both sadism and masochism are based on normal human impulses ; they are extreme terms of tendencies which in a slight degree are strictly within the biological sphere."

"The Female of the Species is More Deadly than the Male"

Although masochism is especially to be found in men, sadism is equally common in men and women and perhaps, in many respects, a sadist woman is more dangerous, more cruel than the male. As historical examples, we have Catherine de Médici and Messalina. The former delighted in seeing her maids of honour flogged in her presence. Her remark on witnessing the massacre of the Huguenots that she was bathing in roses is well known. Women are known to have confessed to abnormal delight at the sight of their own children writhing under the whip. And then, we have the case of the notorious Mrs. Elizabeth Brownrigg who was hanged at Tyburn in 1767 for the sadistic murder of many children. In milder forms of sadism, the woman may be satisfied with only biting her partner during the sex act.

Unfortunately, or shall we say fortunately, sadism is rare in women and very few cases have been studied in detail. Krafft-Ebing tells us that once a man approached him with many scars of cuts on his arms. He explained that whenever he wanted to approach his wife sexually he had first to cut himself on the arm. She would then suck "the wound and during the act become violently excited sexually." In the Balkan peninsula there is a belief in vampires that suck blood. Apparently, the legend owes its origin to the myth of the blood-sucking

women, at least among the modern Greeks. Is it too far-fetched to suppose that such beliefs are due to the type of sadism described above?

A peculiar form of sadism is the writing of anonymous letters full of obscene and foul language that would hardly be expected from a normal woman. She anticipates her delight by imagining the state of mind produced in the receiver of the accusing anonymous letters. Dr. Bauer has described one such case that came under his notice.

The woman was outwardly quite normal, moral, and really in love with her husband. But during her monthly periods she developed sadistic tendencies. Being properly brought up, she could not engage in any physical brutality in order to satisfy her abnormal longings. So she wrote anonymous letters to her own husband. She thus found satisfaction "for those multifarious torments which the female sex has to suffer at the hands of men." The letters she wrote to her husband were full of obscene things accusing the poor man of being "a conscienceless scoundrel."

As the letters were always typewritten, the identity of the writer could not be detected at first. So the husband placed the matter in the hands of a detective agency who discovered that the writer of the letters was none other than his own wife. He told Dr. Bauer that during her monthlies, his wife's sexual desire was very great and that her first letters were written on the day on which he had refused to have sex relations with her on account of her condition. Dr. Bauer writes, "On further enquiry, I learned from him that in other respects his wife had manifested sadistic inclinations, for at normal times she could only secure an adequate voluptuous sensation in sexual intercourse when she bit and scratched her husband's body, and, with intense delight, saw blood stream from the wounds she made."

For the most illuminating portrayal of feminine sadism in literature we must turn to *Penthesilea* by Henry von Kleist, the gifted but mentally abnormal German writer. According to Krafft-Ebing, "In scene xxii., *Kleist*

describes his heroine pursuing Achilles in the fire of love, and when he is betrayed into her hands, she tears him with lustful, murderous fury into pieces, and sets her dogs on him: "Tearing the armour from his body, she strikes her teeth in his white breast—she and her dogs, the rivals, Oxus and Sphynx—they on the right side, she on the left; and as I approached blood dripped from her hands and mouth." And later, when Penthesilea becomes satiated: "Did I kiss him to death? No. Did I not kiss him? Torn in pieces? Then it was a mistake"; kissing rhymes with biting (in German, *Küsse, Bisse*), and one who loves with the whole heart might easily mistake the one for the other."

"Woman," says J. Virey, "blood-thirsty and insatiable in revenge, carries cruelty to the point of insanity just as she attains to the very peaks of virtue." According to Ivan Bloch, "Man is more inclined to follow passionate impulse in cruel actions, while calculated 'cold' cruelty is peculiar to woman; and linked as it is with fiendish malice, awakes more horror than the less considered cruelty of man."

Surely, "The female of the species is more deadly than the male."

Sadistic Acts with Animals

Yes, often sadistic acts are performed on animals and even birds. A good instance of that is given by Louis Proal in *Passion and Criminality in France*. A Barles farmer whose ewes died mysteriously, employed a night watchman on the advice of the Public Prosecutor. He found that a young, sturdy shepherd would often enter the farmer's building, catch hold of an ewe by the neck and strangle it, while having bestial relations with it. Perhaps it is to the same abnormal lust that we should attribute the intense pleasure, Dimitri, the son of Ivan the Cruel, derived from sights of the death struggles of birds, sheep, etc. Lombroso, the famous criminologist and professor of forensic medicine at Turin, has also reported the case of men who ejaculated as soon as they had killed chickens or pigeons, especially, when they had wrung their necks. He has also written of a

poet who was always excited sexually whenever he saw cows being slaughtered and even at the sight of meat dripping with blood.

As usual, Krafft-Ebing's *Psychopathia Sexualis* is full of such cases—of persons who were sexually stimulated by the sight of dying or suffering animals. He tells us, or, to be quite correct, quotes Dr. Pascal, about a certain man who on visiting prostitutes, would make them purchase a live rabbit or chicken and torture it in his presence. He required that the poor animal's head should be cut off and its eyes and entrails torn out. If the girl did this conscientiously and right cruelly, he was satisfied and did not have any relations with her.

We also read of a man, who according to Mantegazza, "once saw chickens killed, and from that time had a desire to wallow in their warm, steaming entrails, because he experienced a feeling of lust while doing it."

Sadism and Masochism in One

Strange as it may seem, sadism and masochism can exist at one and the same time in a man or woman. As Havelock Ellis puts it, "Definitionally this merging of sadism with masochism is inconvenient, but psychologically it is sound. . . . Clinically, they often exist separately, but there is no clear line of demarcation between them, and though it may be rare to find an element of sadism in the pure masochist, it is common to find an element of masochism in the sadist. Even de Sade himself was not a pure sadist, but had in him distinct elements of masochism clearly revealed in his works. . . . Thus a subject of mainly active algolagnia, for whom the whip is a stimulating fetish, writes: 'My reaction is to the *active* side of the act. I have developed a slight interest for the passive side, but am convinced that this depends upon a semi-sub-conscious inversion or transference of the act, so that, though applied to me, it is imagined sub-consciously as applied by me to someone else.'"

This is made very clear in the following case studied by Dr. Felix Abraham :

A. B. was a manual labourer of thirty-five who loved to be chained up and severely beaten by his wife, and to

surrender himself completely to her. Naturally, she being a normal woman could not satisfactorily satisfy her husband's abnormal desires; so he practised auto-sadism by wounding himself with a knife; that produced an orgasm and brought about ejaculation. He always wounded himself on the nates. It is reported that he also occasionally desired to be brutal towards his wife and would often visit prostitutes and indulge in flagellation. His desires were sometimes sadistic and at other times, masochistic, the two opposite attractions never coinciding.

Knowing such cases, we are forced to agree with Freud that masochism is a type of sadism "turned against oneself," and sadism a kind of masochism "turned against others." This definition is not only clever but has much truth in it.

Sadism and Masochism in England of Old

Apparently, sadism and masochism were very common, and probably still are, in England. One of the earliest examples of the former was the "Monster," who injured a very large number of women and was tried in the year 1790. Then there was the highwayman, Tom Dorbel, who after a series of robberies and murders, took service as a butler with a lady in London. One day, while escorting his employer's niece back to London from Bristol, he raped her in a very brutal manner and then had sexual relations with the poor wounded girl. Though he ran away after this, he was captured and executed.

The following case of an English masochist is really curious. It was reported by J. W. Archenholtz in the *British Annals* of the year 1791 and has been quoted by Dr. Ivan Bloch in his *Sexual Life in England Past and Present* :

Kotzwara, of Prague, but living in London, was a musician with extraordinary musical ability. It is said that he could play thirteen different instruments, some of them with great skill. But he soon tired of his musical career and started on a life of sexuality and utter dissipation. "He became a voluptuary of the worst kind,

and thought of nothing but the artificial intensification of his sensual pleasures." On being told that a hanged man always enjoys a pleasant sensation because of the more rapid circulation of blood, he tried out the experiment himself before a number of prostitutes who had been promised rewards for their help.

One day, he persuaded with gifts of money, a young prostitute living near Covent Garden, to hang him but to be sure to let him down after five minutes. So the experiment was carried out; but on being released after five minutes, Kotzwara showed no signs of life and could not be revived. As a matter of fact, he was dead. The girl, Susan Hill, was arrested for murder but escaped the sentence of death. The young prostitute's strange evidence was reprinted in *Modern Propensities*, a cheap magazine of those days :

"That on the afternoon of the 2nd September, between the hours of one and two, a man whom she had never seen, and who was identical with the deceased, had come to the house where she was residing, the street door having been open. He asked her whether she would like to have a drink with him. She asked for port, he for brandy and water, and he gave her some money for both, also two shillings for ham and beef, which she also purchased. A little later they went to a back room, where a number of most indecent acts took place. In particular, he asked her to tear his genital organ in two, which she refused. Then he said that he would like to be hanged for five minutes and observed, while giving her the money to buy the rope, that this would increase his pleasure and produce the desired effect. She brought two thin cords and then placed them round his neck. He then drew himself up on the door of the back room, where he was hanging very low, and he drew up his legs. After five minutes she cut him down and he fell on the floor. She thought he had only fainted and called a neighbour woman living opposite to her assistance."

THE LURE OF THE WHIP AND THE ROD

A discussion of sadism in the last chapter naturally brings us to flagellation, especially in its erotic and sexual aspects. It may surprise some to learn that flagellation, whether inflicted on others, suffered, or even merely witnessed, can act as a sexual stimulant. But, as George Ryley Scott explains, "What constitutes pain in one set of circumstances becomes pleasure in another. The ambivalence of pleasure and pain causes acts, which in any other relation would be resented, to be accepted as indications of love during the sex act and its preliminaries. 'Slaps and blows are accepted as caresses; scratches and bites form part of the love-play which is expected'."

Erotic flagellation has existed since very ancient times; it may be as old as human life itself, and was a recognised part of the love rituals of many ancient peoples. It is chiefly to Samuel Putnam that we owe a debt of gratitude for an admirably concise summary of the history of flagellation given in *Encyclopaedia Sexualis*, and a great part of what follows is from his contribution to this monumental work.

Unfortunately, so interconnected are the sensual and religious motives of whipping that it is difficult, if not impossible, to discuss them separately. The following two quotations, however, give quite a good idea of the two types of the flagellation mania.

The first description of erotic flagellation is from Pico della Mirandola's *Tract against Astrologers*, quoted by Samuel Putnam:

"His passions are never aroused except when he is flogged, and he will insist upon this disgraceful proceeding being carried out as follows: he calls for the most savage strokes and he will upbraid his flayer, should the latter prove remiss; nor is the fellow's task completely fulfilled until he has drawn

blood but he must lay on ever more violently with his lash on the poor wretch's hapless limbs."

The following, also quoted by Samuel Putnam, is about a religious sect of flagellants and the result of their "discipline" is from the Abbé Boileau's *Historia Flagellantium* :

"It follows that when the lumbar muscles are flayed with rods or whips the vital spirits are aroused and solacious motor impulses are stirred up in the neighbourhood of the genital parts, and the mind and brain being fascinated with venereal images and temptations, the virtue of chastity must find itself hard pressed."

Strange are the things men have done in the name of God and religion !

In olden days, flagellation was also often used as medicine apart from its other uses. It was supposed to stir up the circulation of the blood and lead to increased muscular energy. It was also prescribed for colds, fevers, choking, as well as for love and inherent laziness ! It must have proved without doubt an infallible remedy for the last. Asclepiades, Aurelianus and many other "doctors" of those days recommended it even for certain forms of madness. It may actually have cured hysteria !

As we have said before, corporal punishment is as old as sin. Records of remote ages indicate its use and probable value. The importance of flagellation for impotence was also realised very early in man's history. Vatsyayana mentions its tonic effect on sexual desire in the famous Indian work, the *Kama Sutra*. Even Petronius, the Director-in-Chief of Imperial Pleasures at the corrupt court of the Emperor Nero, has referred to the value of whipping and urtication as a remedy for weak sexual libido. But flagellation was equally popular, if not more so, as a chastisement. It was certainly the commonest punishment inflicted on the poor Roman slaves. There is no doubt that a purely erotic element often entered into these acts, as frequently the slaves were severely flogged merely for the amusement of visiting guests.

Apparently, the custom of whipping was extremely popular in ancient Rome. Many different kinds of whips or lashes were in use ; of all these, the *flagellum* was the most deadly, being made of plaited thongs of ox hide. Very often sharp points of metal were attached to the ends of this cruel instrument of pain and torture to increase the suffering of the poor victim.

In Sparta, contests were held at which the Spartan youths competed against one another in being whipped mercilessly for a whole day, before the altar of Diana. The boy who could stand the largest number of lashes was declared the winner. A queer idea of sport !

Many religious and philosophic sects also were founded in those days, the members of which considered flagellation to be one of the essentials of their discipline. For example, there was the Cynic School. During the month of February, when the festival of the Lycean Pan was held in Rome, the priests or *Luperci*, as they were called, clad only in a loin cloth and with painted faces, ran about the streets striking every woman they came across with the idea of making them fruitful. The erotic aspect of this rite should not be missed.

In ancient times, the Syrians also practised flagellation for religious purposes. The idea was to thus propitiate their gods. According to Herodotus, even the Egyptians indulged in mass whipping orgies during the festival of Busiris, held in honour of their goddess Isis. You may be interested to know that Busiris was a king of Egypt, supposed to be the son of Neptune. He used to sacrifice all foreigners who entered his realm in order to avert a famine. When Heracles, the great hero of Greek mythology, came to the kingdom of this monster, he was captured, bound hand and foot and carried to the altar for sacrifice. But he broke his bonds and slew the inhospitable king.

During the Middle Ages, when Christianity flourished in Europe, flagellation of a definitely erotic character was not tolerated, although it was widely practised as a religious corrective. Due to the stern Christian laws, the erotic-sadistic or erotic-masochistic impulses had to

be gratified only in secret. Naturally, this gave rise to many sects and cults like the notorious *Battus* of Henri III, France's most degenerate monarch and notorious for his homosexual debaucheries. According to Samuel Putnam, "the king instituted the Confraternity of Penitents, with processions similar to those held in Rome. In these processions, the members marched two abreast, clad in white linen sacks. They sang psalms and flayed themselves as they went. . . . That the penitential feelings of the monarch and his intimates did not go very deep is indicated by the fact that the procession would be followed by an anything but penitential repast."

As mentioned above, during the Middle Ages, flagellation was chiefly a weapon for enforcing religious discipline. The strict Christian church used it often for driving away the devil! Self-flagellation from ascetic motives also flourished. Many saints, among them, St. Pardulph, St. William, St. Rodolph and others, used to scourge themselves unmercifully. Flagellation was also resorted to as a means of repelling the advances of amorous temptresses. As an example, here is the story of St. Edmund, the Bishop of Canterbury. During his student days in Paris, he was greatly troubled by a pretty young temptress. So one day he invited her to his room, made her undress and then proceeded to whip her, probably with the idea of driving away the devil in the young woman. But it was the Bishop of Ostia, Cardinal Damian, who really established flagellation as a religious rite in the eleventh century. However, it was not till the thirteenth century that it became quite common and took on a more erotic aspect. It was then that flagellation became really scandalous.

Now arose the heretical sect of the Flagellants. They preached that the world was nothing but sheer corruption and that the wrath of God was imminent. Their fanaticism reached its height in Perugia in Italy during the year 1260, and in Germany after the Black Death in the year 1349. At one time, this sect could boast of nearly 10,000 followers. This was after its reorganisation by Rainer, the Perugian hermit. Soon the

cult spread to Switzerland, the Northern and Eastern parts of France, Spain, Germany, Austria, Bohemia, Poland, etc., till it reached Sweden and even England across the Channel.

These Flagellants often formed processions, walking two by two, unclad up to the waist even during the severest days of winter. As they marched on they would lash themselves with thongs and whips; this would be kept up till blood flowed down their bodies. They literally flayed themselves and the others, singing hymns and at the same time filling the air with their wails of suffering, as the tears trickled down their pain-contorted faces.

The penitents, however, were lashed by the director. Lacroix has recorded: "The penitents all lay in various positions, according to the different kinds of sins they had committed. The perjurer raised three fingers in the air. The adulterer lay flat on his belly. The drunkard pretended to be drinking, the miser to be fleeing his gold. All exposed those parts of the body which were to be fustigated. The blows were distributed by the head of the confraternity, in pro rata fashion, according to the sins depicted by the Flagellants' pantomimic gestures." (Samuel Putnam.)

These whipping orgies were often carried out at night, in dark forests or other lonely places. It is not too much to believe that at such times erotic excesses occurred, induced by the pain of the whip or the rod. For there is no doubt that the effect of the flogging was to stimulate lust.

When the sect of the Flagellants spread to romantic Spain, whipping was turned almost into an art and the Spaniards practised it under my lady's window! Was this to raise passion in the heart of the fair sex as Butler says in his *Hudibras*?

"Why may not whipping have as good
A grace, performed in time and mood,
With the comely movement, and by art,
Raise passion in a lady's heart?"

This practice became so scandalous in Europe that the sect was suppressed by Manfred, the son of Frederick II. By the year 1261, the sect had almost died out in Italy till it gained new life in the middle of the fourteenth century, after the Black Death.

Apart from the Flagellants, there were other groups like the Scourgers who went about veiled; the Fleglers who under the leadership of Conrad Schnudt came into prominence during 1414. Then there were the White, Black and Gray Penitents who overran France in the sixteenth century. During this period were also held the infamous "Battus" of the degenerate King Henri III, mentioned before. It is almost certain that under the practices of this sect lay a deep erotic motive. The common people, probably quite correctly, believed that the sect existed for no other reason than for indulgence in sodomy. There seems little doubt that Henri III indulged in his sadistic-masochistic tendencies under the cloak of ascetism and religious fervour.

Flogging and the Christian Church

The Christian Church always disclaimed connection with any sect of flagellants or their practices. But even the rise of Christianity could not completely do away with the merciless whipping of slaves in ancient Rome. Actually, a law was passed—the fifth canon of the Council of Elvira—that if a slave died from the effects of the whip, his master was to be suspended from communion for a period of years. But that did not quite stop this cruel practice. Even in the Middle Ages, whipping of retainers and servants was quite common and often indulged in merely for the gratification of the nobles.

Slaves were not the only ones to suffer from the whip and the rod. As a punishment for certain sins, many kings and queens submitted themselves to the scourge wielded by ecclesiastical hands. For the Church permitted flagellation as a punishment. In his *Flagellation and the Flagellants*, Rev. William M. Cooper writes that in the Middle Ages, monks and nuns were also liable to the scourge for erring conduct. The

monks especially were whipped in a state of complete nudity and that too in public streets or squares.

The Christian Church also allowed self-chastisement by flagellation for certain special sins. Even as far back as the fifth century various forms of disciplinary flagellation were recognised by the Church. For example, there was the *deorsum disciplina* which was inflicted on the lower or lumbar region of the body; the *sursum disciplina* or whipping of the upper portions of the torso, and the *supra dorsum nudum* which means "on the bare back." Various also were the articles used for the actual flagellation. There were birch rods, besoms or bunches of twigs, nettles, feather-tufts, etc.

Many famous members of the Catholic Church were addicted to erotic whipping, often practised under the guise of chastisement. There was the famous St. Theresa whose example was followed by male and female barefooted Carmelites. Another well known flagellant was Maria Magdalena of Pazzi. She was the daughter of distinguished parents and was herself a Carmelite nun in Florence. Her greatest delight lay in having her hands bound behind her back and her bared loins whipped by the prioress in the presence of the other sisters. But the religious sect of greatest interest to us was the Order of Fontevrault, founded by Robert of Aubrissel. It was more a sexual cult than a religious one. The nuns would flog novices and monks. A very clear erotic tendency is to be found here, for after all, flagellation, especially by the opposite sex, does stimulate the sexual functions. We must also remember that Robert of Aubrissel adopted a religious life because of his many disappointing love affairs and so it is right to believe that his flagellation mania must have had much to do with his erotic tendencies.

In the case of Elizabeth of Gentonal also, the significance of flagellation as a sexual stimulant is very clear. Whipping brought her to a state of bacchanalian madness; she raved and imagined herself joined to her ideal lover. Krafft-Ebing says, "This condition was so exquisitely pleasant to her that she would frequently cry out,

'O love, O eternal love, O love, O you creatures ! cry out with me : Love, Love ! ' "

Among others, the Trappists (Order founded at Soligny la Trappe in France, by Rotron, Count de Perche, in 1140) and the Cistercians (Order founded in 1098 by Robert, Abbot of Moleme, in Burgundy) made good use of the rod and the whip. The most noted Cistercian was Mother Passidea of Sienna. Other famous religious sects were those of the Capuchin nuns, the Celestines, the Benedictines ("Black Monks"), the Cenobites, the Augustinean and Ursuline nuns, the monks of St. Anthony, the Hospitalites, the Dominicans ("Black Friars"), etc. The Jesuits also made great use of the rod, especially in their schools.

It must be remembered that the nuns were not always whipped by sister nuns and the monks by their brother monks. It was quite common for the priest of the order to wield the whip himself on the nuns while the nuns used the whip on the stripped monks. It must have been quite an exciting and licentious game !

How Roman Catholic Confessors Misused Their Rights

There is no doubt that very often religion was made just an excuse for the achievement of erotic ends. We know that the Roman Catholics conscientiously confess their sins to the priests and willingly submit to disciplinary punishment for them. The right to order punishment led many priests to prescribe flagellation, sometimes from erotic motives. The penitent was asked to strip and submit himself to a beating. Hardly anyone dared to refuse. Even females were whipped after they had stripped before their Father confessor ! Naturally this led to abuses, especially when the penitent happened to be a young and pretty woman. The priests were only too ready to order flagellation, on the bare body, of course ! It is true that when this abuse became too prevalent, orders were passed prohibiting priests from beating their penitents. But, as George Ryley Scott writes, "Despite all precautions, all rules, and all regulations, however, the priests did not hesitate to direct the woman penitent to remove her clothes, a procedure which could not fail to

arouse libidinous desires, irrespective of the erotic effects which often resulted from the use of the whip itself."

One of the most sensational cases of this kind was that of Father John Baptist Girard of Toulon. One day, a very attractive penitent of twenty-five, Catherine Cardière, came to him for confession, and Father Girard ordered whipping to be carried out by him for her sins. The young woman was ordered to be present at a certain secret house, where the Father started to make love to her under the guise of religion. This went on for a long time, the girl willingly allowing herself to be whipped on many occasions. But after a time the priest got tired of her and tried to get rid of her. Then the trouble started, as it was bound to. Catherine complained to the Bishop of Toulon and Father Girard was brought before the High Court of Justice at Aix. Naturally there was a great scandal when the whole affair came to light. It is thought that Father Girard often used to bring to this secret place many fair penitents and whipped them in front of his "spiritual mate."

Another equally notorious case was that of Cornelius Hadrien, a Franciscan monk belonging to a convent in Bruges. For ten long years he managed to hide under a cloak of religion, "a life of sexual debauchery and perversity that would take some surpassing even in the case-histories of the psycho-analysts."

His whole method was certainly clever. Some of his girl penitents were asked to visit him at his house, next door to the convent, so that they could be given special instruction in "holy obedience." Of course, they were to come only with their parents' consent! George Ryley Scott tells us in his *The History of Corporal Punishment*: "The girls discovered that the 'instruction' included what the priest termed 'private discipline,' and which, in plain English, meant the application of the whip to their naked bodies. His pupils included a number of ladies of high rank, and seeing that the game went on hebdomadally and merrily for ten whole years before exposure came, it would appear that most

of these pupils enjoyed it as much perhaps as did their libidinous tutor."

Flagellation in the Army and the Navy

Religion was not the only thing under which flagellatory practices and excesses for erotic purposes were disguised. Penal and military flagellation is also known. For example, we know that in Czarist Russia, ballet-girls and sometimes even ladies of quality were flogged at police stations. This is on the authority of Rev. W. M. Cooper whose work *Flagellation and Flagellants* is so rightly famous. Again, on the invasion of Poland by the soldiers of the Czar, the Polish women were flogged. It is so easy to indulge in sadistic orgies at times of war under some slight excuse or other. Samuel Putnam writes: "When whipping is applied to religious or political prisoners, as it was to the Quakers in the time of Cromwell, it is still more likely to become an outlet for a purely erotic or erotically tinged personal poison.....But the possibility of the erotic-sadistic element playing a part is seldom, if ever, taken into account, and as a result, penal floggings, even in more civilized countries, have existed down to a very late time. Scotland is a case in point here, where the lash has been used both as a civil punishment and an ecclesiastical penance. In China, there is the 'great bamboo,' and in darker Africa the 'mumbo-jumbo' etc."

In the English army, flogging was a very common form of punishment for many centuries. How cruel this could be is clear from the statement of Major-General Charles J. Napier who had used the whip or the "cat," as it is commonly called, many a time. In his *Remarks on Military Law and the Punishment of Flogging* (1837) we read: "Men are frequently convulsed and screaming, during the time they receive from one lash to three hundred lashes, and then they bear the remainder, even to eight hundred, or a thousand lashes, without a groan; they will often lie as if without life, and the drummers appear to be flogging a lump of dead, raw flesh." Very often the poor victim committed suicide rather than undergo this barbarous punishment of the whip.

If we are to believe old reports, flogging was actually more common and of a more severe character in the Navy than in the Army. A really gruesome instance is given by George Ryley Scott. It is so unbelievable, that it is quoted here in his own words :

“ In a curious work entitled *Experiences of Flagellation*, there is an interesting account by an eye-witness of a ‘flogging at sea,’ administered in accordance with the orders of Governor Wall in charge of a convict ship. The victim was a London shopkeeper named Green, sentenced to fourteen years’ transportation. For the alleged crime of aiding in an attempted mutiny, Green, without trial, was sentenced by the Governor to be ‘flogged with a boatswain’s cat until his bones were denuded of flesh.’ The flogging, which was evidently of terrible severity, did not bring forth a single shriek from the prisoner’s lips, and the Governor, in a fit of rage, swore he would make him cry out, or ‘whip his guts out.’ . . . The flogging was continued until the convulsions of his bowels appeared through his lacerated loins, when he fainted away and was consigned to the surgeon.” It makes one feel good to know that the Governor was subsequently tried and sentenced for his brutality.

Needless to say, the “cat” is no longer allowed either in the Army or the Navy.

Parental Flagellation

Now, what about parental flagellation—the whipping often inflicted by parents on their own offspring? Can there be an erotic-sadistic motive behind even this? There does not seem to be much doubt about that. It is now widely acknowledged by many authorities on the subject that parental flagellation in most cases is nothing but a mask for an abnormal erotic instinct. Cases of such pure whipping from sexual motives are well known and many are to be found in police and medical records. Our anatomy is so designed, the nervous system so grouped, that flogging on the lumbar region cannot help producing erotic effects on the victim. As Krafft-Ebing says, “*Libido sexualis* may also be induced by stimulation of the gluteal region.” Especially when the administrator

of such floggings is inclined towards sadism, however slightly, he or she also is sexually stimulated. Perhaps this is the explanation of all floggings, whether parental or not.

Apparently, many parents believe in the old adage, "He who loves well, punishes well." But how revolting such floggings can be, even when carried out from unconscious sadistic tendencies is made very clear by the following interesting case. The letter given below is quoted in full in the *Encyclopaedia of Sexual Knowledge* and was probably received by one of the authors of this excellent work.

"Dear Doctor,—Allow me to explain my case to you, and ask your advice. About ten years ago I married a widow who brought two little girls to my home, aged respectively four and five years. . . . My wife is very indulgent towards them, while I believe in being severe in such matters. . . . Up to the present I have been able to do this, but now that my step-daughters are fourteen and fifteen years old, they refuse to allow themselves to be beaten. . . .

"In order that you may the better be able to judge matters, I shall describe my methods in detail. When one of the girls has done wrong, I immediately warn her that she will be beaten. She begins to cry, and tries to escape, but I have previously taken the precaution of closing the door, and as I am the stronger I am not long in getting the better of her. I insist that her sister shall witness the scene, for I consider that example plays a large part in education. I lay the guilty one on the sofa, with her head under my left knee, while I hold her legs with my right foot, and her hands with my left hand. Previously, I have pulled down her drawers and rolled up her petticoat. I attach great importance to letting the blows fall on the buttocks, as in this way they are sure to be efficacious without causing an accident. If the offence has not been too serious, I am satisfied with ten fairly hard strokes, making the buttocks red. Naturally, I avoid making them bleed. The child cries unceasingly during this scene, but I do

not let that hinder me, and I continue to strike with half a minute's interval between each blow. I choose beforehand the place where the blow is to take effect. After the sixth blow, I urge my step-daughter to confess her fault and to ask my pardon. She knows very well that if she refuses the blows will be redoubled. It is no use her struggling, for I hold her firmly. She moves the buttocks, trying to avoid the blows, but I have had much experience and I never miss my aim. After the ninth blow, I pause once more, in order to give my step-daughter a chance to repent.....Her buttocks are marked with stripes, but never wounded. Then I leave her alone. She arranges her clothes, pulls up her drawers and wipes her eyes. I open the door. The correction is finished."

In 1924, a sensational trial took place that has been reported by Erich Wulffen in *Woman as a Sexual Criminal*. Edith Cadivec ran a school of languages in Vienna, attended by pupils of the wealthy classes. She pretended to be a very kind and philanthropic woman and even advertised that she was willing to give free tuition to poor children who could not afford them. But her "magnanimity" was revealed during the trial that created such a stir in the world. Her school was nothing but a "flagellating parlour." It was attended by sexual debauchees and perverts, some of them belonging to well known families and holding high posts. The poor children whom she was teaching free of charge were the victims of sadistic orgies carried out for the pleasure and sexual gratification of her grown up "students." Cadivec confessed that whipping gave her intense pleasure and induced sexual emotions of great intensity. This case is given under parental flagellation as the motives here are the same—erotic gratification.

Urtication as a Sexual Stimulant

Urtication is just a variety of flagellation, in which the instrument used for the whipping is a bunch of prickly nettles. It is said that this instrument was in common use among the Romans who considered urtication

to be a sexual stimulant and of particular value in certain diseases.

The use of nettles seems to have become obsolete these days, but it is common to hear of a stiff-bristled brush being used for the same purpose. According to Scott, this form of sexual stimulation is customary in many South American and Continental brothels. By the way, "fouetteuse" is the name given to a female flogger often found in such places and whose duty it is to whip men for sexual gratification.

The practice of urtication definitely passed on to the Middle Ages, and as recently as 1839, was recommended by J. Millingen, a well-known medical practitioner of that period. In the *Curiosities of Medical Experience*, he has written :

"In a medical point of view, *urtication*, or stinging with nettles, is a practice not sufficiently appreciated. In many instances, especially in cases of paralysis, it is more efficacious than blistering or stimulating frictions. . . . This process has been found effectual in restoring heat to the lower extremities ; and a case of obstinate lethargy was cured by Corvisart by repeated *urtication* of the whole body."

Probably the earliest reference to urtication is to be found in that classic by Petronius, the *Satyricon*. When Encolpus found to his horror that he was impotent, Oenothea, the priestess of the sex-god Priapus, promised to cure him of his humiliating deficiency by flagellation with ripe nettles. Actually, urtication was very popular with the lecherous Romans of those days, especially as a sexual stimulant.

XXI

STRANGE LUSTS

IN other chapters we have dealt with some of the queer deviations of the sex libido ; but there are many other curious sexual deviations that are either not so common or not so well known. However, before we go on to deal with some of them, one thing must be made very clear. Many of them can only be called sexual aberrations when they are practised solely for the complete gratification obtainable from them and not merely as preliminaries to the normal sex act. Let us take a concrete example. We have already seen what exhibitionism means. But every man is an exhibitionist before his wife and generally every woman before her husband. They delight in exposing their unclothed bodies before each other because that acts as a stimulant and leads to a more satisfactory and gratifying sexual act. But, as soon as exhibitionism becomes an act in itself ; as soon as it can give complete sexual satisfaction to the person practising it, making coitus unnecessary, it has become a definite aberration.

Of course there are many strange sexual practices which can never be considered normal in any sense. It is an unfortunate fact that sexual deviations are becoming more and more common in every part of the world. They have become a pressing problem that medical and psychological sciences must deal with adequately and deal with soon. It is said, and with some truth, that the children of today know more of sexual perverted practices about which our parents knew nothing. The speeding up of the tempo of modern life, the present-day craving to enjoy life to the very full, the desire for new and still newer sensations, the low economic threshold, have drawn countless millions into the whirlpool of unnatural sexual desires.

Miss Evelyn Nesbit once wrote in the *Broadway Tatler* : " Styles in love have changed in the past twenty years. In fact—love has changed so much—that nowadays it's usually referred to as 'sex'.....

"In fact, all the unusual sex sins of this period have now become exceedingly 'common or garden'! Evolution has speeded up—life goes at a faster pace in this airplane age and we might as well get used to the fact. The life of the 'roue' of yesteryear is simple and saintly compared with that of the modern youth. .

"Meanwhile we will have to accustom ourselves to modern conditions—high powered sex affairs, 'queers,' Lesbians and all the rest of it. People will live their lives according to their own particular and peculiar ideas—so the best thing to do is to just leave 'em alone and forget the whole business."

Miss Nesbit should know what she is talking about. Many years back, her sadistic lover, Stanford White, was shot and killed by the millionaire Broadway play-boy, Harry Thaw.

Medico-legal literature reeks with abominable sexual crimes, never to be found among the animals. How true it is, as Dr. Potter points out, that in spite of the great amount of study carried on about the habits and conduct of animals, we have as yet not come across even the most ferocious beasts addicted to vicious perverse practices. They are found only among men and women—nature's grandest creations! Not even among the blood-thirsty carnivora do we find the atrocities common among human beings. No animal ever violates the dead body of the female of its species. Yet rape of a female dead is not too uncommon among us.

Would a pack of wolves tolerate what among us is tantamount to child prostitution? No beast runs through the gamut of bestiality as is so often done by man. Truly, it was a wise head who first said,

"All beasts are imperfect animals,
Man alone is the perfect brute."

In this chapter we shall learn something of these abominable deviations of the sex libido, practices that even beasts abhor—necrophilia, pygmalionism, scatology, undinism, coprolagnia and many others. Strange indeed are the byways of sex and love!

Necrophilia—Love for the Dead

Of all sexual deviations, the most gruesome is necrophilia — love with dead bodies, sexual intercourse with cadavers. "This horrible kind of sexual indulgence is so monstrous that the presumption of a psychopathic state is, under all circumstances, justified," writes Krafft-Ebing. "In any case, an abnormal and decidedly perverse sensuality is required to overcome the natural repugnance which man has for a corpse, and permit a feeling of pleasure to be experienced in sexual congress with a cadaver." But, that such pleasure is obtained is clear from the classic example of Sergeant Bertrand, first described in 1849. From very childhood he was addicted to excessive self-gratification, visualising during the process the body of a woman whom he imagined he had killed and defiled. Later on, he actually had sexual connections with dead animals whom he mutilated, and derived intense sexual pleasure from the gruesome cutting up of the bodies. But a time soon came, when animals would not satisfy him. So he started to haunt graveyards at dead of night, disinterring recently buried female bodies and mutilating them. It is said that he succeeded in exhuming at least fifteen bodies before he was detected in the act. He would dig up the body with whatever implement he could get hold of. Then cut it up with a knife, remove the viscera and genitals and finally gratify himself. He confessed to experiencing intense sexual ecstasy during his gruesome acts. His sensations he himself defined as recorded by Krafft-Ebing. "I cannot describe how I felt at that moment, but all the pleasure I have ever known with a living woman is as nothing compared with that. I kissed the woman on every part of her body. I pressed her against my heart as if I wanted to crush her; in short I did everything to her that a passionate lover can do to his mistress. After being intoxicated by this body for about a quarter of an hour, I cut it up into pieces and disembowelled it as I had the other victims of my passion."

We must not forget the case of Ardisson, who exhumed the corpse of a little girl, hid it in a garret,

and for many nights in succession violated it, till the poor child's body putrefied.

Magnus Hirschfeld also has described the case of a male necrophilist and how he was forced into this abominable practice.

"He had relations with his wife during eight years of marriage, but he preferred her to remain absolutely calm and inert during the act, without saying anything and without showing any feeling. In 1924, his wife died of pneumonia, and it was then that his visits commenced. With great difficulty, he dug an underground passage from his garden to his wife's tomb, a piece of work which kept him busy for about two months. He went on paying visits to his wife by means of this passage until he was discovered. Nothing would make him confess what he did in the tomb. He simply said that his visits took place regularly every day, and that he made a present of flowers or fruits to the corpse. Later on, he had also brought perfumes, which, however, were rather for his own use, as the smell in the tomb had become intolerable. The coffin showed signs of having been opened. According to what he said, the visits lasted from ten to fifteen minutes. No traces of violation could be observed on the corpse itself, which was in an advanced state of putrefaction." (*Encyclopaedia of Sexual Knowledge*.)

Of course, all those with a tendency towards necrophilia cannot or dare not violate dead bodies. So they satisfy their abnormal craving through auto-erotic practices, imagining at the same time that they are having sexual relations with a dead woman. Or they ask their living partner to remain quite motionless as if dead during the act. This is exemplified by the case described by Hirschfeld.

It may not be commonly known that in order to cater for clients with such morbid leanings, many big brothels on the Continent have special "funeral rooms" full of coffins, black clothes, candles, etc. The necrophilist will find here, an apparently dead woman laid out in a coffin. Often, the rigidity of the woman and her

death-like appearance are further intensified by suitable lighting and the use of cosmetics so that a perfect illusion of death is created. We dare say a very high fee is charged for such services.

Coprophemia and Coprolalia

These strange deviations have been best explained by Dr. S. Ferenczi in his *Sex in Psycho-Analysis* (Authorised English translation by Dr. Ernest Jones). He writes :

“ There exists indeed a perversity of its own that consists in the uttering aloud of obscene words. I know from the analysis of several women that they have been insulted in the street by well-dressed men, who whispered obscene words to them in passing by, without any other sexual advances being made (such as offering to accompany, etc.). These are evidently mild exhibitionists and *voyeurs*, who instead of actual exposure content themselves with an act that has been weakened into the form of speech, and who in doing so select those words that (through their being forbidden, as through their motor and plastic attributes) are especially calculated to evoke the reaction of shame. This perversity might be called ‘coprophemia.’ ”

This curious deviation from the sexual norm has also been called “ coprolalia ” by some writers. However, Dr. Ferenczi uses this latter term in the sense of the “ involuntary, obsessive expelling of obscene words, as may happen, for instance, in severe cases of the convulsif.”

Pygmalionism—Love with Statues

This is a very queer form of sexual abnormality in which erotic excitation is caused by gazing at or touching statues of undraped figures, and rarely paintings or photographs of the human form in the nude. It should be clearly realised that nude figures normally excite any man or woman to a certain degree. But in Pygmalionism, the excitation is so strong that it serves the purpose of normal intercourse. This term has been derived from the classic story of Pygmalion who fell in

love with a statue he had himself made. Here is the Greek legend:

Pygmalion was a king of Cyprus, who, though he detested the whole female sex, fell in love with the statue of Aphrodite that he had himself sculptured in ivory. He was so enamoured of it, that the goddess took pity on him and gave life to the statue which Pygmalion at once married.

If we are to believe Lucian Aelian, Athenaeus, and some other writers, Pygmalionism was quite common among the ancient Greeks, which is not surprising when we realise what beautiful statues of men and women in the nude, the Greeks have left us. But it is a moot point whether Pygmalionism among them was due to their highly developed aesthetic sense or to a lack of it. For after all, men and boys who masturbate before statues could not have a very high idea of art and beauty. Beautiful works of art are not indecent, and if they are not indecent they would not, or should not, arouse lustful feelings in the beholder.

Tarnowsky has recorded the case of a young man who was arrested by the police in St. Petersburg for indecent behaviour before the statue of a nymph on the terrace of a country house. His visits were always payed on moonlit nights.

Krafft-Ebing also tells us of a gardener "who fell in love with a statue of the Venus of Milo, and was discovered attempting coitus with it." In his *Florentine Nights*, Heine describes the thoughts and experiences of an adolescent boy who fell in love with a statue. It is quite likely that this is based on facts as this book seems to be largely autobiographical. Although Pygmalionism is most usual in men, Hirschfeld has mentioned a lady of high social rank who was once observed in a museum lifting the fig-leaf from a statue and covering certain intimate parts with kisses.

Coprolagnia—An Obnoxious Lust

What is this disgusting practice? Coprolagnia is a sexual deviation in which great erotic stimulation is obtained by handling or on seeing faeces. George

Ryley Scott distinguishes coprophagy from coprolagnia as "a perversion in which the sight or touch of faeces, usually of an attractive person of the opposite sex, produces erotic stimulation."

Scatology or Coprophagy

An even more disgusting form of the above is scatology (often also called scatophagia, scatophagy or coprophagy) which in its simplest form is the eating of dung and human excreta. The practice was apparently common in olden days among religious fanatics. For example, we read in the Bible, that Ezekiel mixed human excreta with flour and made bread of this mixture :

"And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight." (*Ezekiel, iv, 12*)

The Desire of "Peeping Toms"

A very common form of aberration, and certainly preferably to those described above, is scopophilia, also known as scopophilia; voyeurism or mixoscopia. The persons suffering from this can realise complete sexual satisfaction by watching the sex act being performed by others. In some cases, the mere sight of the genital organs may be enough. Still others may prefer to see animals copulating or delight in watching acts of micturition or defecation.

"To a certain extent, this tendency is absolutely normal," writes Havelock Ellis ; "that manifestation of it should be considered shameful is due simply to the rigid secrecy which convention attaches to the naked body. Many respectable men have, during their youth, sought secret opportunities to surprise women in their bedrooms, and more than one honourable woman has looked through the keyhole of a man's bedroom, though she would not, today, be prepared to admit it. It is certainly a common habit for landladies and servants to put their eyes to the key-holes of rooms where there were couples they suspected of being in love."

It is not uncommon to find elderly men hiding behind bushes in public gardens and behind rocks on

lonely stretches of sea-shores in the hope of witnessing love being made between girls and their lovers. On the whole, voyeurs may be called border-line cases. But their desires should certainly be considered abnormal when the sight of copulating couples is enough to produce sufficient sexual gratification and when it is preferred to the normal sex act. Again, cases have been known where husbands have encouraged their wives to have sex relations with other men in their presence, the sight of this giving them more sexual pleasure than the actual performance of the sex act with their wives. One such was Mervin, Lord Audleigh, Earl of Castlehaven, who was also a homosexual and was executed on 14th May, 1631.

Mixoscopia has been well exploited by the keepers of big brothels. At such places, one may witness either cinematographic films of love scenes or even the actual act reflected by mirrors. Such places are very common in Paris and Marseilles and are run openly without undue police interference. At some places, special holes are provided in doors of closed rooms through which one may witness love scenes enacted inside.

Sometimes, scopophilic and exhibitionist tendencies may be present in one and the same person. This, perhaps, explains the sexual orgies of men and women who practise coitus in company, eager to see and to be seen.

Havelock Ellis has a distinguishing term for the sexual pleasure experienced at the sight of copulating animals. He calls it mixoscopic zoophilia. This is very common among growing boys and girls and may well be a stage in their sexual development. Actually, it is more common among girls than in boys and the desire may persist even in adult life. In sixteenth century France and England, many women belonging to royal and aristocratic circles openly went to witness such spectacles of animals copulating. Although we have not heard of it, it is likely that many brothels provide for customers with such twisted desires.

Urolagnia—A Strange Abnormality

In certain persons, the sexual libido is excited on witnessing some other person, generally of the opposite sex, in the act of urinating. For example, Stekel has mentioned the case of a married woman who could get no pleasure out of coitus, but who was greatly aroused sexually, when her husband passed urine over her. At such times, her orgasm would be so strong that she would lose consciousness. That is urolagnia.

This abnormality of the sexual impulse seems to be more prevalent in women than in men, possibly because of the close proximity in them of the urethral opening and the clitoris. This may explain the fact that the urinary function has greater attraction for women than for men. Margarethe Petersen of Copenhagen has recorded the case of a woman of 77 who confessed to her that she delighted in urinating on apple or orange rinds. She also liked to turn on the tap in the kitchen and then relieve herself in accompaniment to the pleasant sound of running water.

The sexual excitement caused by the sight of a person of the opposite sex urinating is so common, that it can hardly be termed very abnormal. But when it becomes the sole way of obtaining sexual gratification, when normal coitus becomes inadequate, then urolagnia can be said to have definitely become a perversion.

It seems clear from Dean Swift's poems and correspondence that he had a tendency towards urolagnia. "The case of Dean Swift, who dwells much on images of urination, especially in women, is perhaps special in its significance," writes Havelock Ellis.

Urolagnia seems to have been recognised long ago, as in *Anthropophyteia*, a collection of erotic Magyar verses, collected from Hungarian peasants, we find: "Yesterday I saw a young maid sit herself down on the grass to urinate and my penis began to rise." (Havelock Ellis.) Again, we are told by Brantome that in the middle of the sixteenth century, French nobles would often go to witness through cracks in the

floor, women making water. Havelock Ellis also mentions "a tourist along the Rhine, where German peasant girls frequently urinate in the standing position, who, whenever he heard the descending stream, as he passed a girl in this act, would immediately experience erection and ejaculation."

Probably the most interesting case of this sort is the one given by Havelock Ellis in *Studies in the Psychology of Sex*, in the man's own words. He was a strong active person of 44, happily married and in every other respect sexually sound.

"I have noticed that neither your book, nor Dr. Long's, outspoken as they are," says anything about urination in the *Art of Love*," he wrote. "I don't know if it is regarded as a perverted taste, but my instinct (for what it is worth) tells me that it is a natural feeling. My pleasure in these practices is shared by my wife and I know of other men who feel the same attraction. (It is well known also that a prostitute will seek to interest a man by making water in her skirt as she stands in the street.) . . . On the first night we were married my wife sat down for this purpose quite simply and naturally, and I followed. And if we were in the country together we would water the roadside side by side. Then, one day in the country, when we had been married about four months, I invited her to sit on my knees to urinate, as I sat on the ground with my knees hunched up. When the smoking golden stream gushed forth she was irresistible, and it had hardly ceased when, to my wife's astonishment, I pulled her eagerly back into my lap and bestowed a different libation on her. After that we often repeated the experience in lonely country spots, and to this day, though we have been married eight years and I have seen her make water every day (except when parted during the War) such an experience never fails to excite me powerfully. When we are in bed I sometimes ask her to urinate a little on my hand or penis. This induces excitement and also lubricates the vulva. Many think this practice 'filthy,' but it is an exquisite

delight to feel the flow gushing out and little harm is done to the bed-clothes. In any case that would count for nothing compared with the delight of the action.....

Clearly, the English poet Herrick referred to the female pubes seen in the act of urinating when he wrote:

“Show me that hill where smiling love doth sit,
Having a living fountain under it.”

—*To Dianeme*

The Frotteurs

This sexual perversion is chiefly found in men and consists in bringing their bodies, and especially the genital parts, in contact with the body of a woman. The poor victim of this aberration gets satisfaction even when both the bodies are completely clothed. Krafft-Ebing has given some cases in his monumental work, *Psychopathia Sexualis* :

“G., age thirty-three; badly predisposed hereditarily. At an omnibus station he was discovered in the act of frottage with his penis on a lady. Deep repentance; but he stated that at the sight of a noticeable *posteriora* of a lady, he was irresistibly impelled to practise frottage, and that he became confused and knew not what he did. Sent to an asylum.”

Buccal Coitus

Another form of sexual perversion is that in which the male member is put into the mouth of the woman and ejaculation takes place there. It is more frequently known as fellatio and sometimes as irrumation. It is likely that the Greeks and Romans practised it to excess and it is popular even today among certain aboriginal tribes in India.

The opposite form to fellatio is cunnilingus or cunnilingus as it is often wrongly called. In this, the male titillates the woman's clitoris with his tongue. Even the whole external genitalia may be licked, and as soon as the mere licking becomes enough to give complete satisfaction to both the parties, making normal coitus unnecessary, it has become a perversion.

Sometimes, cunnilinctus may be practised by two women, each taking the passive role in turn. This is often called lambitis or mutual cunnilinctus. Even fellatio may be carried out by two individuals of the same sex.

You may be interested to know about a practice current among the natives of the Caroline Islands. It was first reported by Kubary and has been quoted by Ploss and Bartels in their *Woman*. According to Kubary, the man places a bit of fish between the labia of his partner, stimulating the former with his tongue and teeth. This excites the woman so much that under the excessive stimulation, she urinates. This is considered to be the sign that she is at last ready for real intercourse which then takes place.

You will also be amused to hear that in olden days, the Greeks gave the name *Corvus* to both, a raven and a fellator, as they believed that ravens copulate by mouth. But, apparently, Aristotle never believed this legend. In his *de Generatione Animalium*, he has written: "For there are some who say that the raven and the ibis unite at the mouth, and among quadrupeds that the weasel brings forth its young by its mouth.... Concerning the birds, they are deceived by a false reasoning, because the copulation of ravens is seldom seen, but they are often seen uniting with one another with their beaks, as do all the birds of the raven family; this is plain with domesticated jackdaws." (*Encyclopaedia Sexualis*.) That even the generally credulous Pliny did not believe this story is clear from his *Naturalis Historia* in which he says that this is a vulgar, stupid belief; and that equally ridiculous is the idea that ravens lay eggs by means of the beak and a pregnant woman that happens to eat such an egg would be delivered by the mouth. Even Martial protested against believing such nonsense. "O raven saluter, why are you held to be a fellator?" he asks. "No virile organ even entered your mouth."

In conclusion, it should be noted that Magnus Hirschfeld calls the stroking of the clitoris with the tongue, cunnilinctio.

The Origin of Lust

It is difficult to trace the origin of sexual perversions. But there is no doubt that at an early age, men discovered that sex offered much more than the mere propagation of the species. Again, with the beginning of a settled life instead of a nomadic one, with greater abundance of food and leisure, men had more time to think of sex and discover for themselves its subtle intricacies. Sexual interest has step by step evolved with the greater complexity of life, culminating in the birth of love from the mere instinct to breed.

It is now conceded by all the great students of this subject that three chief causes have contributed to the origin of sexual abnormalities. Probably, the first reason is the inability of man or woman to secure a mate of the opposite sex at a time when his or her urge is at its strongest.

The second chief cause is the inability of some human beings to get any satisfaction or pleasure from normal sexual relationships. Naturally, this makes them look for something out of the ordinary—an abnormal form of sexual indulgence, or a variation of the normal relations.

Lastly, we must not forget the inherent craving of humanity for new and still newer sensations; for fresh methods of arousing their jaded sexual appetites. As Dr. La Forest Potter says, "The climaxes of eroticism may well have been the first steps that led downward into the deeps of abnormalities and perversion."

From the very beginning of civilization, sexual aberrations—strange lusts—have been practised to a greater or less extent. But the Greeks and the Romans brought the whole art to well nigh perfection. Still, they had no monopoly of sexual vice. The great archæologist, Sir Flinders Petrie, tells us that many different kinds of abnormalities were known even in ancient Egypt as far back as four thousand years.

In spite of everything, it must be conceded, as it is by all those who have made a study of it, that a trace of abnormality is to be found in every man and

woman, even the most normal. If the sex life of men and women is carefully studied, it will be found that every normal individual capable of normal sexual relations, at some time or other, manifests a distorted phase of sex and love which carried to extremes could be called an abnormality or perversion. Sadism, or the act of inflicting pain on others in order to arouse sexual feeling is nothing but an abnormal form of the impulse that makes a young, ardent lover tell his girl that he would like to crush her to death. If such a statement is allowed, abnormality is nothing but a variation, a different degree of normality. And how fine is the border between the right and the wrong, between normalcy and abnormality.

NOTE: We have already discussed some of the causes of sexual deviations. L. Hollingworth believes that during adolescence, heterosexuality becomes firmly established, and that for its development the four or five years following puberty are the best. At this time, members of the opposite sex are most stimulating. She further points out (Murchison's *Handbook of Child Psychology*) that this powerful growth of the erotic instinct at puberty and for a few years after can "become distorted by environmental pressure." She insists that "Supposed methods of preventing the development of the sexual impulse, such as segregation from young members of the opposite sex, taboo and threats, do not suppress the growth of the impulse, but merely determine that it cannot achieve its biologically determined objects. The craving due to normal development does not cease but impels the organism to trial and error activity, in the course of which any set of habits may be learned that will give release or partial release from the craving. Thus would sexual deviations arise. In other words, unnatural restrictions on the free development of the sexual instinct may force it into devious and abnormal channels. Conditioning in early age of the unimpeded development of heterosexuality may thus lead to substitute acts. These may be previously abandoned infantile reactions. It must be remembered that, according to Freud, children during the earliest years of their life are 'polymorphous-perverse'—capable of enjoying sexual pleasure in many different ways. He writes: "It is instructive to know that under the influence of seduction the child may become 'polymorphous-perverse' and may be misled into all sorts of transgressions. This goes to show that it carries along the adaptation for them in its disposition. The formation of such perversions meets but slight resistance because the psychic dams against sexual transgressions, such as shame, loathing and morality—which depend on the age of the child—are not erected or are only in the process of formation." (*Three Contributions to the Theory of Sex.*)

XXII

MISPLACED LOVE

SOMETIMES certain objects or certain parts of the body create sexual desire and love in some people. This, Binet, Krafft-Ebing and others call erotic fetichism. "In both man and woman certain portions of the clothes or the body, the hair, the foot and hand, or certain odours of the person desired, may take the character of fetiches," explains Dr. Forel. "It is the same with certain intellectual peculiarities and certain expressions of the features. In man, the woman's hair, her hands or feet, her handkerchief, perfumes, etc., often play the part of erotic fetiches." But the fetich may even be something stranger than these. The fetich is the sole object of love and, therefore, the parts of the body, like the breasts, the sex organs, etc., which normally create sexual desire in a man are not pathological fetiches unless they by themselves can satisfy all the sexual needs without the necessity for physical intercourse. As Dr. Forel says, "The sight or touch of the fetich, the pleasure of pressing it against the heart or the genital organs, are alone capable of producing erections and ejaculations."

A man's fetich may also lie in the direction of the kind of woman with whom only he can have successful sex affairs. In this connection, Krafft-Ebing gives the example of a man who consulted him for his impotency. It was discovered that his fetich was plumpness in the woman he could love. He had married a stout lady and all was well for some time. Then his wife became very thin after a severe illness and he soon found himself to be impotent.

It must be made clear from the beginning that to a certain extent fetichism is a normal complement of love. For example, a man may be sexually roused by the sight of his loved one's eyes, making him desire sexual relations with her. It is only when the fetich, apart from the person, is quite capable of provoking

tumescence and even detumescence, taking the place of normal coitus, that it can be called a perversion.

The objects capable of becoming fetiches are many and very varied. They may be parts of the face or body, or even articles of clothing.

The Hair Despoilers

Hair despoilers are those men for whom women's tresses are a fetich. They derive all the necessary sexual gratification by snipping off hair. The mere act of cutting the hair gives the fetichist a "voluptuous thrill" and he may go further and use the tresses for auto-erotic practices. We read of an interesting confession made by such a fetichist to M. Mace in *Encyclopaedia of Sexual Knowledge* :

"It is a passion. For me, the child does not exist. It is her beautiful, fine hair that attracts me. I could often take it at once but I prefer to follow the little girl and take time ; it is my satisfaction, my pleasure. Finally, I come to a decision, I cut the ends of the curly locks and I am happy."

On August 28, 1889, a man was arrested in Paris for forcibly cutting off a girl's hair. When his home was searched, sixty-five tresses were found, tied up in packets. He confessed that the touch of a young girl's hair excited him sexually and he even had erection and ejaculation. Very often, he would rub his parts with the hair that he had cut off previously.

Both, Krafft-Ebing and Magnus Hirschfeld, have described many such cases. Stekel also came across quite a number of them.

Even the colour of the hair may have an effect on the fetichist. Some prefer white, some brown and others need red hair for satisfying their sexual needs.

According to Hirschfeld, "almost as great as the effect of the feminine hairdress upon the man, is the effect of the male beard hair upon the woman." Apparently, every type of beard has its admirers. But in these days of clean shaven men, the poor fetichist

must be finding it rather difficult to satisfy her erotic needs !

The Feet and Footwear as Erotic Fetiches

The most curious example of foot fetichism is that of Restif de la Bretonne. He was very fond of women's pretty feet, although their faces mattered little to him. When he was apprenticed to an artist he fell in love with his master's wife and "placed his first *billet-doux* in the shoes of his beloved."

As the feet are often encased in boots or shoes, these articles also have a fetichistic influence on many. Actually, shoe fetichism is widespread and in many cases is connected with that of the feet.

A well-known case of this kind is given by Havelock Ellis. It was first observed by Dr. Biswanger and concerns a girl going by the name of Gerda. When she was a child she got into the habit of sitting on her heels, with her shoe pressed against the vulva. This naturally stimulated this erotogenic zone, producing voluptuous sensations. A time soon came, when the shoe became a fetich—"her friend, her lover, her beloved." She took care of it devotedly and would not let anyone even look at it.

The story of a poor woman working in a post-office, Mademoiselle R., described by Dr. Chapotin, is so strange as to be almost unbelievable. At the beginning of her menopause, she happened to see a gendarme's boot in an old clothes shop in Bordeaux, France. She immediately fell in love with it. The sight of it excited her so much that she was compelled to buy it. She took the boot home with her, placed it in a cradle, and put a child's bonnet on it. We are told that she loved the boot as if it were her child, polished it every day very carefully, and in short, doted on it. This attraction died down at the end of her climateric.

An equally strange fetich is recorded by Hirschfeld in his *Sexual Pathology*. A teacher wrote to him : "I suffer from a fetish for the sound of shoes, and am forced to follow women whose shoes creak when

they are walking. The rhythmic sound of fine shoes excites me sexually to a great degree, and I delight in this sound until there is an ejaculation. This reminds one of the case reported by Moraglia, in which a man would have an ejaculation through having a prostitute, naked but for her shoes, sit opposite him and make creaking movements with her shoes."

Dr. Garnier also came across a curious case. The victim of this fetich himself described his performance with boots, a part of which has been quoted in *Encyclopaedia of Sexual Knowledge* :

"I put on my pink underpants and my boots. I get up on two chairs, with my legs apart, and I partly open the mirror door of my wardrobe so as to get a back view of myself, by means of the reflection in the mirror by the fireplace.

"I keep my eyes fixed upon my boots. At this moment, I feel that I could love myself. At other times, I rub myself with one of my boots, while keeping my eyes on the other one, to see the light reflected on it ; but nearly always I put each one on a chair near the window, turned in such a way that they shine as much as possible, and then placing myself at a certain distance, I try to reach them. From this performance I derive a sense of triumph which is due to the enormous enjoyment it affords me."

It is impossible to describe any more cases of shoe fetichism without filling pages ; there are so many of them. As Hirschfeld writes, "There is no sort of shoe, and there is no single spot on these shoes, which cannot fetishistically excite and arouse. Now it is the heels, now the folds at the ankle, now the bootlaces, the instep, the leg, the soles, and now the shoe buckles which arise as the fixation point. The shape of the shoe is very often considered. Some reach only to low shoes, some to ridingboots, others again to elastic-sided pull-ons, topboots, buckles or laced boots, for many the shoe cannot be too elegant and dainty, for others it cannot be heavy and shapeless enough."

The shoe or boot fetichist finds no difficulty in satisfying his needs in the well-known capitals of Europe. Many houses of prostitution there are equipped with a wide selection of footwear—shoes and boots of every kind and of all sorts, materials, and colours. Prostitution in Europe is certainly a business that is enterprisingly carried out!

Other Parts of the Body as Erotic Fetiches

Many other parts of the body are known to be erotic fetiches with some people—the legs, arms, breasts, cheeks, chin, the ears, the eyes, the hands, the mouth, neck, nose, the sex organs, and even the anus, the hips, the nails, and the navel.

Hirschfeld writes about men and women for whom the sight of the thigh is lustful. He once came across a man who had a fetich for the hollow of the knee. He could derive full sexual satisfaction from kissing this part of a female body and especially by rubbing his genitals against a woman's knees. We are also told of men who would follow a girl for miles and through all sorts of weather in the hope that she would raise her dress and allow a glimpse of her calves.

“For me, who loves beautiful people in full possession of their creative powers, the arm is a fetish,” writes an arm fetichist, quoted by Magnus Hirschfeld. “To me it is the essence of a personality that is sympathetic to me; in it is expressed the fullness of strength, which intoxicates me, of a proud, stately, commanding individual.”

For many women, the strong muscular upper arm of a man is a powerful fetich. Sometimes it is the fine, tapering, aristocratic hand that attracts, and at other times, a coarse, rough one. One patient of Hirschfeld wrote: “I have an unbounded passion for beautiful, slim, well-formed, not fleshy hands, which are of delicate lines, well tended and clean. I have an unconquerable desire to caress such hands. *The touch of a hand which is fascinating to me brings a great relief, compared to intercourse after which I feel very fatigued.*” (*Sexual Pathology.*)

Krafft-Ebing also has described a clear case of hand-fetichism. The man was addicted to mutual masturbation when young. But only certain boys could give him satisfaction. Asked what in particular made him choose this or that boy, he replied, "that a white, beautifully formed hand in his school-fellow impelled him to practise mutual onanism with him." Later on, when he had grown up and was attracted to women, he preferred rather to have his parts manipulated by a woman with beautiful hands than have normal intercourse with her which never gave him complete satisfaction.

Even nails may become a fetich. Hirschfeld knew a man who loved nothing better than dirty nails and this led him to haunt the regions of the worst types of prostitutes where he was eventually murdered by a girl of the streets. Another patient of Hirschfeld's wrote a long letter to him on this subject and stated therein :

"The habit of pointing the nails which has just recently arisen is to my mind no mere fad, but it has a deep psychological basis. The woman who carefully tends her nails and has them long and pointed wishes thus to express to the man who becomes desirous of her...that is the only aim of a woman, it lies deep in her nature..." "These enticing perfumed hands, these long snow-white nails, I will allow you to kiss them, beloved, if you are a fetishist ! With these white, sharp-pointed nails I will scratch you ; if you prefer a gentler sort then I will titillate and brush against you quite lightly with these beautiful shimmering cool nails which I will round off just a bit so that there may be no wound, if you are a masochist. And thus will not only your sexual urge be satisfied, but also mine will blaze up into a frenzy ; for I am a sadist ! "

(Sexual Pathology.)

Any part of the body may act as a fetich. Some are roused sexually by necks—thin, short, or long. A patient of Hirschfeld's was enamoured of the Adam's apple. Some women are attracted

by the hairy chest of a man. The female breasts as a fetich is rather understandable. Certain men, however, are so excited by the sight of the female breasts that they can carry out coitus *inter mammalis*, that is, with the penis pressed between the mammary glands.

"Hip fetichism is also very widespread, and it is both the very broad and the very slim hips, with the corresponding firm or soft buttocks, which attract men who for their part are either metastrophically or effeminately organized, while hips of *medium* girth seem to attract the so-called normal man the most of all," writes Magnus Hirschfeld. "There is a special role played by the very prominent buttocks, the rump-fat, the steatopygia, usually found among the people of the Orient, and the wild African tribes, which gives the impression of a natural bustle, very different, it is true, from the ideal which the Hellenic sculptor portrayed in his goddess of love, the 'Venus callipygos.'"

We have said before, that sometimes, the anus becomes a fetich. This part may have such a strong effect on the poor victim that he will passionately lick the spot, knowing full well the abnormality of his act. Actually, this is a practice more widely spread than generally thought, because Hirschfeld writes: "There are expressions in the erotic vocabulary of every language for this practice, which gives proof of its strength and wide spread."

We can understand the attraction of the vulva and its many parts for even a normal man. But when this female part becomes a fetich, the mere sight of it and the handling of it gives the fetichist full satisfaction, making coitus unnecessary. What is rather surprising is that among women even you may find vagina and vulva fetichists and among men, there may be penis fetichists. Such people are not always homosexuals. In proof of this, Hirschfeld tells us of the case of a man in South Germany, "who would stay in the lavatories for hours at a time in order to catch sight of a man's organ, especially an erect one." He would carry about with him an auger with which to

bore holes in the partitions between the lavatories. In spite of this, he was a married man with children and had no homosexual tendencies.

Others are attracted by the clitoris merely, or by the labia, while women have been known to be testes or foreskin fetichists.

The most interesting case of genital fetichism is that of a German manufacturer, Karl Sch., described in detail by Magnus Hirschfeld :

This man was accused three times for attempting abortions. It was afterwards disclosed that his motive in carrying out illegal abortions was not to make money that way, but only to satisfy his fetichistic craving to handle the genital organs of women of the upper classes. He believed that by posing as an abortionist, he could best satisfy his desire. His sexual wishes consisted "exclusively in examining, fingering and manipulating the female genitals." But the strange part of it was, that although he had a seminal discharge every time he fingered the vulva, in normal sexual intercourse he was completely impotent.

We next come to the face and its individual parts as fetiches.

The eyes have an attraction for the majority of men and women but often they can acquire a fetichistic significance. "Even defects of the eye, such as flecks on the cornea, twisted or uncommonly narrow or wide eye openings, goggle-eyes, extreme shortsightedness, even blindness can be a fetish."

Not so common is nose fetichism. But a few lines of poetry which, according to Krafft-Ebing, came to him from England, and which are quoted by him in his classic, *Psychopathia Sexualis*, are rather interesting and amusing. Here they are :

"Oh! sweet and pretty little nose, so charming unto me ;

Oh, were I but the sweetest rose, I'd give my scent to thee.

Oh, make it full with honey sweet, that I
may suck it all ;

"'Twould be for me the greatest treat, a real
festival.

How sweet and how nutritious your darling
nose does seem ;

It would be more delicious than strawber-
ries and cream. "

The ravings of a nose fetichist ?

The same authority also quotes the case of a man whose great desire was to possess a woman with nostrils so wide that he could have "coitus" through their means. One day, he saw a girl with just the right kind of nostrils, followed her home, and instantly proposed marriage. When rejected, he kept on insisting till he was arrested by the police. According to Hirschfeld, this same man, who, by the way, was a Berliner, would widen his nostrils by inserting clothespins in them every night before going to bed.

The colour, and even the size of the nose may be of fetichistic importance. Is it likely that the latter is due to the old belief that the size of the nose is a measure of that of the penis, and similarly that the size of the mouth is indicative of the size of the vagina !

The mouth certainly attracts many people sexually. Some men are known to have a fetichistic desire for thick, negroid lips. "The movements of the mouth are also of great fetichistic significance, as the pouting mouth, the speaking, singing, chewing, and above all the smiling and laughing mouth," says Hirschfeld. "Many men are absolutely helpless before the melodious laughter of a woman—the lovely magic of her laugh."

Pale ears, red ears, small ones, large ones, thick ones, thin ones, delicate ears and coarse ears, small lobes or swollen lobes—all and any kind may become a fetich. And we must not forget the ear opening. One of Hirschfeld's patients was often in trouble with the authorities because of his intense desire to pull

a woman's ears and push his finger into the outer part of the ear channel !

Clothing and Other Materials as Fetiches

It is very common for articles of clothing and accessories, as well as other materials, like fur, silk, velvet, etc., to become fetiches. Naturally, underclothing play the most important part in erotic fetichism. It must not be forgotten that modern female attire tends to accentuate certain sexual characteristics, like the hips, the breasts, etc. Again, many men prefer their sexual partners to be partly or even more or less fully clothed during coitus.

Krafft-Ebing refers to cases of men for whom it is necessary that the woman should be dressed in a particular way for satisfactory sexual relations with her. Probably, that is why certain big European brothels are furnished with complete wardrobes.

Among underclothing, the corset seems to be a very common fetich. Allied to this may be an intense desire for a slim waist as in one of Hirschfeld's patients. Another case he came across was an officer in the Marines, thirty years old. He had an erection every time he saw his sister putting on her corset, although at that time, being under fifteen, he had no marked sexual urge.

"Among the lingerie-fetichists who have come under my care, there is a clergyman in the forties, a highly respected member of society, and the father of a family," writes Dr. Norman Haire, the famous Harley street specialist. "He has never been unfaithful to his wife, nor committed any of the more usual sexual irregularities, but for many years he has made a habit of buying ladies' fashion journals, and other papers containing pictures of female underclothing, which he cuts out and pastes in his scrap-book. He now has an enormous collection of these, and obtains sexual pleasure, culminating in an orgasm, by contemplating them." (*Encyclopaedia of Sexual Knowledge.*)

Krafft-Ebing has reported many cases of men who when arrested were found in possession of a large

amount of female underclothing. Some were even found to be wearing something or other, like a chemise, or even a pair of female drawers. A young butcher was discovered on examination to have on him a bodice, a vest, a corset, a collar, a jersey, a jacket, a chemise and even stockings and garters. A very strange case given by this great authority on sexual matters concerns a civil servant of thirty-five, with no marked sexual abnormalities. But from the age of thirteen the sight of wet female dresses excited him very greatly, although dry dresses had no effect on him. "His greatest delight was to look at women with wet garments in the rain."

Although, men addicted to lingerie-fetichism are generally attracted by beautiful underwear made of silk or lace, cases are known of those on whom only coarse underclothing have any fetichistic effect. Such men often compel their mistresses or even their wives to put on rough, coarse, and even dirty underclothes made of flannel or cotton. Hirschfeld tells of a divorce case in which the wife was the plaintiff and who complained that her husband insisted on her putting on drawers, petticoats and other night things made of rough flannel. She instituted proceedings when she could no longer put up with her husband's "exclusive" taste. "If he had at least demanded silk drawers," she said angrily, "but such a common thing as flannel."

Lovers of handkerchiefs are very common, pointing to widespread handkerchief-fetichism. Men are known who have an orgasm and even ejaculation at the mere sight of a woman's handkerchief and this often leads them to steal this article. When a baker's assistant of thirty-two was arrested for snatching handkerchiefs from young women, 446 ladies' handkerchiefs were found in his house, according to Dr. Fritsch.

One of Dr. Moll's patients was powerfully attracted to handkerchiefs, not ladies' but only to those belonging to handsome men. This seems to be a case of fetichism combined with homosexuality, although he denied any inclination for pederasty or sodomy. According to Krafft-

Ebing, "his greatest delight was to masturbate in men's handkerchiefs." He also quotes Dr. Moll as writing :

"The passion for handkerchiefs may go so far that the man is entirely under its control. A woman tells me : 'I know a certain gentleman, and when I see him at a distance I only need to draw out my handkerchief, so that it peeps out of my pocket, and I am certain that he will follow me as a dog follows its master. Go where I please, this gentleman will follow me. He may be riding in a carriage or engaged in important business, and yet, when he sees my handkerchief he drops everything in order to follow me—i.e., my handkerchief.'"

A collector of kid gloves from sexual motives is described by Krafft-Ebing in his *Psychopathia Sexualis*. He was an American, thirty-three years old, and had quite a happy married life, with children. The mere touch on his penis with a woman's kid glove at once produced erection and ejaculation. Even shaking hands with a lady wearing such gloves brought about an orgasm often followed by ejaculation. We are told that whenever he got hold of gloves made of this material, he would wrap one round his genital organs and masturbate. Even the prostitutes he visited had to handle him with long gloves on their hands—gloves which he himself provided. He would even tie ladies' gloves round his waist in such a way as to make them hang down like a sort of covering for his sexual organs.

This seems to be a case not only of glove fetichism but also of fetichism for a certain material, as only kid gloves could give him any pleasure. It, therefore, naturally brings us to fetichism for other materials like furs, silks, feathers, velvet, skins, rubber, etc.—fetichism for a certain material, and not for any article of clothing nor for any particular part of the human body. "It must be presumed that certain tactile sensations (a kind of tickling irritation which stands in some distant relation to lustful sensations?), in hyperaesthetic individuals, furnish the occasion for the origin of this fetichism."

Fur seems to be the commonest fetich of this sort. We must not forget that fur plays an important part

in many of the novels of that notorious masochist, Sacher-Masoch, especially in *Venus in Furs*.

Probably the most horrible case of skin fetichism is the one Krafft-Ebing came across, for the poor victim, a labourer, seems to have been torn between his twin perversions, fetichism and sadism. He was arrested by the police for cutting out a large piece of skin from his own left forearm in a public park. On examination, he confessed to an abnormal craving to eat up a piece of a beautiful girl's white skin. For some time, he lay in wait for one such victim, with a pair of scissors kept ready for immediate use. But as he did not succeed in his search, and as time flew, he could resist his temptation no longer and so cut off a piece of skin from his own arm. It was discovered that this half-crazy man had little desire for any other part of a woman's body and had absolutely no desire for normal sexual intercourse. For many years he had gone about with a pair of scissors, feeling that it would be more successful than his teeth for tearing out his victim's skin. But months passed by and his desire grew so strong within him that he at last decided to cut a piece of his own skin—from his arm, abdomen or thigh—and eat it, every time he had followed a girl without being able to get a piece of her soft white skin. While he chewed his own skin he would imagine that it was a piece from the girl he had so unsuccessfully pursued. At this moment he would have an orgasm and ejaculate. Could there be a more gruesome case than this?

A very strange case of fetichism has been reported by Dr. A. P. Pillay. It concerns a sergeant in the Army in one of the base stations in India. "The women in the camp, mostly officers' wives, noticed that almost invariably the menstrual diapers they used on retiring for the night were not on them the next morning. One whispered the fact to another and the whole female population knew of the fact, but everyone kept quiet as they were all victims. One night, a major's wife felt a pull at her diaper and screamed. This woke her

husband and the rest of the camp. She explained to her husband that some one had touched her. On his not being satisfied with the explanation, she confessed the truth that it was her diaper that was removed.

"A search was instituted. In the office tent behind some boxes were found piles and piles of soiled diapers and the sergeant in charge was put under arrest. He explained that he was a fetichist, his sexual attachment being for the soiled diapers of menstruating women. He added that he could smell a menstruating woman two hundred yards away and that he had been removing the diapers of the women in the camp."

Ornaments and Cosmetics as Fetiches

If you have read E. Hoffmann's novel *Das Fraeulein von Scuderi*, you will remember the character, Cadillac, a dealer in precious stones. Being an excellent craftsman, he was well patronised, but his customers had to put up with a lot of insolence when they went to take delivery of the ornaments ordered. This was because Cadillac could not easily part with the jewels. He would often follow his customers, waylay, and even murder them, so that he might get the jewels back. And why? Because he was a jewel fetichist.

Cadillac has real, living counterparts in this world—men and women who have an abnormal attraction for jewels and such other ornaments because they give them sexual pleasure. There is the strange case of a girl studied by Hirschfeld and Koerber. This young girl fell madly in love with a big crystal bowl that she once saw in the show window of a shop. She would go there daily and feast her eyes on this strange object of her twisted love. When one day it was sold and gone from the window, the poor girl was heartbroken. She felt as if she had lost a dear one of her own.

It appears that even during childhood she was attracted by crystal objects and even dreamt of crystal palaces which only existed in her vivid imagination.

Perfumes also have great sensuous attraction for certain people. Hirschfeld states: "There are

people who lose every bit of sexual self-control at the perception of certain odors." He further makes the curious statement that he knew certain women who were made incapable of resisting a sexual attack by the mere smell of stables on a man. Others, according to him, were erotically affected by the smell of carbolic acid, and even beer. On the whole, this type of fetichism is rare and very little is known about it. Mau-passant, the famous French writer, has very cleverly woven a story round fetichism for the smell of stables; and so it seems that he was at least aware of the fetichistic effect of certain smells.

Strange Fetiches—Bodily Defects and Secretions

In this chapter, we have already discussed some very strange fetiches, but perhaps the most curious are bodily defects and deformities, like blindness, corpulence, ugliness, lameness, etc., and bodily exhalations and secretions. Authorities on this subject tell us that some men are attracted by squinting women and others by protruding eyes as in ophthalmic goitre. Still others can only have satisfying sexual relations with lame and limping members of the opposite sex. An excellent example of fetichism for lameness and crutches is given by Hirschfeld—a case of a Dutch doctor, thirty years old, observed by him together with Dr. A. Kronfeld:

This doctor came for consultation because of his wife's insistence that he should do so. And could one blame her? He demanded that before intercourse she should walk on crutches and even take the crutches into bed with her. The doctor himself would also use these aids for the lame. He confessed that the sight of crutches aroused sexual desire of great intensity in him. This poor victim of an abnormal sex libido, masturbated regularly when young, imagining at the time, beautiful women, covered in furs, limping with the help of crutches.

Krafft-Ebing also describes the case of a man who would become sexually excited at the sight of women with physical defects, especially lameness and abnormal

feet. Normal women had no attraction for him. He also writes : "*Lydston (A lecture on Sexual Perversion, Chicago, 1890)* reports the case of a man who had a love affair with a woman whose right lower extremity had been amputated. After separation from her he searched for other women with a like defect."

Corpulence can also have a fetichistic effect on certain persons as has been proved in many instances. Men are known who are potent only with plump women. In some cases, such men happily married to stout wives suddenly find themselves incapable of performing their marital duties when their partners lose much flesh due to ill health or some other reason. Of course, thinness can also become a fetich in the same way.

Rather similar to an abnormal attraction for stoutness is the fetich for pregnant women and their big, shapeless forms. Men have been known to follow women in this condition for miles, a touch of them or even merely the sight of their ugly forms bringing about erection, and, in some instances, even uncontrolled ejaculation and detumescence.

Perhaps the strangest fetich was that of a man, mentioned by Bloch in his *Sexualleben*, who could only derive satisfactory pleasure from coitus with hermaphrodites ! Magnus Hirschfeld also once came across a similar case many years ago.

We can understand fetichism for the genital organs, the testes, the clitoris, even the large and small labia and the pubic hair ; but it is difficult to believe that there are men and women who are attracted only by stuttering or lisping persons of the opposite sex. Or by people suffering from consumption, jaundice, and even venereal diseases. According to Hirschfeld, and he should know, there are men and women who are sexually excited by callouses, corns and warts and by wooden legs ; and men who could only love women with a manly beard. Truly, strange are the manifestations of sex.

We now come to bodily exhalations and secretions. "There are many examples showing that *odours* of the

body become fetiches," writes Krafft-Ebing. "Cases are known where men have married ugly women solely because their personal odours were exceedingly pleasing." Hirschfeld gives some good examples too. He knew of a girl in love with an athlete who suffered from a foul-smelling bodily odour. Another woman was known to be sexually attracted to a high degree by the pungent smell of the sweating feet of a cavalryman!

Perhaps, even more curious are saliva fetichists, men and women who can be sexually roused only by spitting in their mouths. Why, there are even persons who achieve tumescence at the smell of intestinal gases. In this connection, Hirschfeld tells us of a girl he saw in a Montmartre night club in Paris, going by the name of "la femme pétomane." She would entertain and excite her audience by occasionally producing flatus of differing strength in the midst of coarse and witty remarks. Those who wished for the full pleasure obtainable from the odour sat in the front rows, whilst those who were satisfied with the sound thus produced by the girl were content to sit behind.

Acoustical Fetichism

The case last described must have given you a hint that there can even be acoustical fetichism. Binet very rightly concludes that the common falling in love with singers is due to their beautiful voices acting as a fetich. Hirschfeld reports that he was once told by a sixty-year old man that nothing aroused him sexually so strongly as rumbling noises in the body. An old lady confessed that her fetich was the sound of marching feet. She very often practised self-gratification in accompaniment to the sound of a troop of soldiers marching past.

Men and women are known in whom great sexual excitement can be created by pronouncing dirty, obscene words in their presence. With some, such words are a necessary complement for a satisfying sexual intercourse. On the whole, however, acoustical fetichism, although quite frequent, is not so well marked and often

escapes notice. For, after all, a woman who falls for the voice of a tenor, may actually be in love with the man himself, or so it would seem to the world.

Religious Fetichism

During a Passion Play in a small Bavarian village, an American woman, who happened to be there, offered to the man who was taking the role of Christ a large sum of money, to be allowed to sleep alone in his bed for one night. Is this religious fetichism or fanaticism, asks Magnus Hirschfeld. We do not know for certain.

Fetichistic Love for Birds and Beasts

Many men and women have a natural love for domestic animals, especially for dogs and cats, and less frequently for birds. It is a well known joke, certainly based on some measure of truth, that old maids keep dogs or cats or birds on whom they could shower their pent up love and exercise their maternal instinct. But very often, the matter is more serious than that. Some people actually experience a lustful feeling on caressing their pets on whom all their love is showered. This is beast-fetichism. It should not, however, be confused with bestiality, as the beast-fetichist may never want to have sexual relations in any way, with the object of his fetichistic love.

This reminds us of a story by Guy de Maupassant, the great French novelist, in which one of the characters is made to say: "All at once, I felt something pulsing at my dress. It was Bijou, wholly forgotten since morning. The poor beast was saying adieu to me after his fashion. This gave my heart a little blow, and I felt a great desire to embrace my dog. I seized him and began to devour him with kisses. I love to caress animals. It gives me a sweet pleasure, causing a kind of delicious shiver."

How intense such love can be is exemplified by the case of a certain beautiful, healthy girl of twenty-five who broke off her engagement with a very worthy man because of her love for a canary. She found it impossible to share her love for the bird with a man!

Caressing the downy feathers of the bird aroused in her intense sexual excitement, something that did not happen when she 'loved' her fiancé. Rohleder also has mentioned a similar case, but this time of a spinster of thirty who fell madly in love with her male parrot. The bird would be made to crawl over her and tickle her head, chin, and especially her breasts. This roused her to a state of great sexual excitement.

Finally, listen to a case described by Hirschfeld in his *Sexual Pathology*: "Many years ago I was called in by a woman whose husband had just died of a paralytic stroke," he writes. "When I told her of her husband's death, she said, 'Oh, Doctor, what haven't I had to go through this year; in April our dog died, in the summer my canary bird, and now my husband also.'"

Fetichistic Hate

Just as certain articles or parts of the body can become objects of fetichistic love, so in the same way, they often breed hate in certain abnormal individuals. Just as a fetich produces strong sexual desire in the fetichist, so "we may call *anti-fetiches*, certain objects or certain qualities which, on the contrary, destroy eroticism," writes Forel in his classic, *The Sexual Question*. "Certain odours, the tone of a voice, an ugly nose, a garment in bad taste, an awkward manner, often suffice to destroy eroticism by causing disgust for a person, and their simple representation is enough to make her unbearable. Symbolizing disgust, the anti-fetich paralyzes the sexual appetite and love."

The following case will make this quite clear. Strangely enough, this victim of anti-fetichism was a doctor, and his anti-fetich, the female breast! Although happily married and quite normal in his sexual life, even the words, "breast," "bosom," or "mammae" produced great discomfort in him. Not only the sight, but even the thought of drops of milk exuding from the breast made him vomit. Being a doctor, this anti-fetichism of his naturally caused great inconvenience. He, therefore,

carried out a physical examination of a woman by percussion and auscultation only from behind. One day, he was consulted by a woman who thought she had cancer of the breast. He could not bring himself to examine the part in question and so sent her off to a specialist without any preliminary examination. He then set himself up as a children's doctor so as to avoid ever having to handle this part of the body which normally has such great attraction for men.

NOTE: J. A. Hadfield has suggested that the fetich invariably represents the person's first love object of childhood days, that is, the breast. According to him, only those things connected with, or substituted for, the breast can become fetiches in later life. In his own words, "We find in fact that in all cases of fetichism the objects are substitutes for the mother's breast, which is the child's first love object." (*Proceedings of the Royal Society of Medicine*, London, xxvi, 1933).

According to some authorities, Pygmalionism is a form of fetichism, the picture or statue becoming a fetich. As Dr. Clifford Allen points out, "Like other forms of fetichism it can be heterosexual, homosexual, or bestio-sexual, but the object instead of being living is the statue." In other words, the strong sexual attraction may be for the statue or statues of a male, female, or an animal. Dr. Allen continues: "No doubt as in other fetichisms the statue is attractive as an embodiment of some of the attributes of the mother."

CURIOUS SEXUAL BELIEFS
AND CUSTOMS

“A deep meaning often lies in old customs”

—*Schiller*

THE CURIOUS CUSTOM OF COUVADE

COUVADE is a very strange and widespread custom among primitive peoples of the world, whereby, when a woman is lying-in, the husband also takes to his bed, feigns delicate health and may even have to pretend to suffer from the pain his wife is undergoing. Even after the birth of the child, he may keep to his bed and receive all the attention and care that his wife should normally get in such a case. Some races, like the Caribs of West Indies, go so far as to inflict intense physical pain on the poor man undergoing couvade to simulate the pangs of childbirth and so make the pretence more realistic !

The etymology of the word "couvade" is very doubtful. It seems to have been derived from the French verb, *couver*, meaning, *to hatch*. Or, perhaps, it owes its origin to the Latin word, *Cubare*, *to lie down*. Anyway, it is known definitely that the word was first used by Sir E. B. Taylor, the famous anthropologist.

It is certain that this quaint custom was once very widespread although it has tended to die out with the advance of civilisation. This is quite clear from the fact that there are a number of sayings still current that point to the once popular custom. Thus, the Irish say : " You'll have to go to bed with the old woman and be nursed as they did years ago." The French have a saying : " Il se met au lit quand sa femme est en couche. "

In spite of the slow dying out of this custom, it has not been by any means rare till quite recent times and still exists in many parts of the world. We have it on the authority of T. de Aranzadi (*Anthropos*, Vienna, 1910) that an eight-day couvade was observed till quite recently in the Balearic Isles. It is supposed to have been common even among the people of Navarre up till the beginning of the nineteenth century, according to A. L. J. de Laborde writing on couvade

among the Cantabri in *Itineraire Descriptif de L'Espagne*. It is even said that traces of this strange custom are still to be found in the Russian Baltic provinces and on the island of Marken in the Zuydersee.

Apart from popular sayings, there are many other beliefs and superstitions that point to the widespread prevalence of couvade. For example, J. B. Thiens mentions in *Traité des Superstitions* (Paris, 1679) the custom of putting a man's garments on the woman to ease the pains of childbirth. Again, W. S. Blackman tells us in his *Traces of Couvade in England* that there is a belief current among the orthodox in the British Isles that the pain of pregnancy can be transferred to the husband. In Scotland and Ireland, a belief still prevails among the old that by means of witchcraft the woman's pains can be conveyed to her husband. All these beliefs clearly point to the fact that the custom of couvade must have once been prevalent in England, Scotland and Ireland and perhaps throughout the continent of Europe.

History of Couvade

It will be rather interesting to trace the history of this peculiar custom. It was not known in classical times except, perhaps, in Greece where it was considered to be a foreign importation. It is, however, believed that a variation of it prevailed quite extensively on the Island of Cyprus. This is quite clear from Plutarch's *Theseus*. In this work we find mention of the fact that men imitated the cries and shouts of women in pain during childbirth. This may have been just a part of a religious rite, but it seems more like couvade. Again, Herodotus speaks of the infliction on the men of Scythia of a female 'disease'. It is, however, very doubtful whether this reference bears any connection to couvade.

Though we are uncertain of the prevalence of couvade in classical times, there is no doubt that it properly dates from the start of the Christian era, and that the tradition continued up to the Middle Ages.

Coming to modern times, this peculiar custom is believed to be still existent among the Basques, and

in Spain of today, although its practice in the latter is strongly denied by Spanish authorities.

It is so difficult to trace the history of this custom, for it has left behind few traces of its existence. It is, or rather was, so widespread, that it is hard to believe that such a strange and peculiar practice could have originated spontaneously in so many different parts of the world. We are, therefore, forced to the conclusion that like many other customs it was carried from place to place, to almost every part of the globe.

The Origin of Couvade

Where did couvade originate? It was certainly very widespread, but where was the idea first born? Due to no mention, by the ancient classical writers, of the actual practice, in spite of many references to what may be couvade, it is doubtful whether it could have originated in Greece. All things considered, this place should definitely be ruled out.

Due to lack of data, Egypt also does not seem to be the place of origin. As a matter of fact, couvade appears to have been unknown in Egypt; strangely, it has never been very popular on the whole continent of Africa, that land of strange customs, beliefs and practices. If it had prevailed in Egypt, we should expect to find some mention made of it at least by Herodotus or by Diodorus Siculus. Yet, we must agree with Mr. Warren R. Dawson that "Whilst, therefore, there is no evidence whatever that the Egyptians observed the couvade custom, there is at the same time no positive evidence against the possibility that it may have been observed."

"In the entire absence of evidence, therefore, I make no suggestion that couvade originated in Egypt, and its origin must be sought in one of the neighbouring lands of the ancient world," continues Mr. Dawson. "That couvade is an ancient custom we know from the fact that it is mentioned by classical writers—Strabo, Diodorus, Plutarch, Apollonius and Valerius Flaccus, and it is probably more ancient than the time of the earliest of these writers. A form

of couvade was practised in Cyprus (admitting for the moment that the custom mentioned by Plutarch may be classed as couvade), and it is quite probable that Cyprus may have been its place of origin." It should, however, be remembered that the first named writer, Strabo, the great geographer, considered couvade to be of Iberic (Spanish) origin.

On the whole, evidence leads us to suggest Cyprus as the home of origin of this, one of the world's strangest customs. From here, it may have passed westwards to Crete, though there is no evidence of its existence in the latter place. We have already stated that it was unknown on the mainland of Greece and was considered to be a foreign importation. Actually, couvade may have reached Northern Spain from Crete and not originated there as Strabo would have us believe. The custom could have spread from Spain to Germany, passing through France on its way. From France it could also have penetrated into the British Isles on the North.

But what about the existence of couvade in Africa? It is likely that it travelled from Cyprus southwards to Africa. Unfortunately, we cannot be too sure of that. If this is true, it must have passed along the Nile. In that case, it should have left its traces in Egypt, something that has not happened so far as is known at present.

Couvade is also known in Asia, in Western Asia to be exact, among the Tibareni of Pontus, south of the Black Sea. It is quite likely that the custom spread to this part of the world round the coast of Asia Minor, and from Western Asia it could easily penetrate into India where it was quite common as shown later in this chapter.

India could easily have been the distributing centre for China and Japan on one side and the Nicobar Islands and Indonesia on the other. From these parts, Borneo, the Philippine Islands and finally Australia would be affected.

The custom of couvade is well known in America, especially in South America. In North America,

however, it was confined to California, although traces of it have been noted in Ontario as well. According to Dr. Kunike, the northern part of South America, especially Brazil and Guiana, was the chief centre from which the custom spread throughout the continent. On the other hand, Dr. Karsten is doubtful of this theory.

It will have become clear to the reader, that we know hardly anything about the origin of this quaint custom. But it seems reasonable to believe that it has spread all over the world from one place of origin. We are inclined to agree with Mr. Warren Dawson that "It seems inherently improbable that so distinctive and curious a custom as couvade should have originated independently in various parts of the world. In spite of the incomplete state of the evidence, the probabilities of the diffusion of the custom seem to outweigh greatly those of its independent origin, apart altogether from the facts suggested by the distribution of other customs with which couvade is so often found in association." It must, however, be pointed out that the independent origin of couvade is favoured by many writers, chief among them being A. H. Keene, John Lubbock (Lord Avebury) and Theodor Waitz.

Let us now recapitulate. There is no doubt that the custom of couvade was very widespread and, perhaps, still is in spite of the lack of much evidence. As we have already seen, Greece and Egypt must be completely ruled out as the places of origin of this practice. Warren Dawson suggests Mesopotamia or, perhaps, Cyprus. He apparently favours the latter place. From here the custom could have spread to Corsica and Africa and then to the Iberic peninsula. Again, from Spain it could easily have travelled to Germany, France and across the Channel to England.

It is quite likely that the custom of couvade reached Asia through Africa, by way of the Red Sea littoral, through the Bab el Mandeb, then across the Persian Gulf to the Malabar Coast of India. From here it could have easily reached Japan, China, the

Archipelago islands and finally Australia—no trace of it has been found in Australia—although known in San Christoval, the Solomon Islands and in Melanesia as well as on Banks Islands, on Leper's Island and in the New Hebrides.

Couvade in Africa

Strange as it may seem, couvade is very rare on the vast continent of Africa. As we have said before, it was totally unknown in Egypt, or, if it was known, we are not aware of the fact. But in other parts of Africa there are some indications pointing to customs according to which the husband participates in the risks and pains of pregnancy. For example, among the Bagesu, inhabiting Mount Elgon, north-east of Lake Victoria, when a woman is pregnant, "her husband has to refrain from climbing any trees or high rocks or on to house-tops, and when walking down a hill he had to go carefully, for, should he slip and fall, his wife might have a miscarriage." (J. Roscoe in *The Begasu and Other Tribes of the Uganda Protectorate*, 1924.)

According to the Rev. J. H. Weeks, writing in *Among Congo Cannibals* (1913), couvade exists among the Boloki of the Congo district. The husband has to observe certain food restrictions on the birth of a child and he is then said to be in a state of *liboi*, a word derived from the verb *bwa*, meaning *to be confined*.

In the eighteenth century, the missionary Zucchelli found a kind of couvade among the Bantu tribe at Kasanje in the Congo. The husband lay in bed for many days after the birth of a child and was actually tended by his wife. H. Ling Roth, however, discounts this statement in his article "On the Signification of Couvade" in the *Journal of the Anthropological Institute*, vol. xxii., London, 1893. But there is no doubt that couvade still prevails among the Bushongo tribe, living with the Bantu races in the Congo Basin. About the custom among them, E. Torday writes in *On the Trail of the Bushongo*, 1925 :

"From behind a wall a pretty girl looked maliciously at Miko-Mikope, a very handsome young man,

who sat in front of his house smoking and tried hard to look unconcerned. It was no good, everyone knew, and the pretty girl knew, that he was as good as a prisoner; his wife was expecting a baby, and, in accordance with the custom of the country, had cut his belt; if he rose, his clothes would fall off, and—oh, horror! at any moment he might be called, not to the bed of his wife, but to go to bed himself and be nursed till the trouble was over.”

Traces of the practice of couvade are also to be found in South Sudan, the White Nile region, and among the Dinkas. H. Ling Roth was informed: “In the Shuli district the women are held in high esteem. They are looked up to by the men, and counsel is taken of them in most of the affairs of life. In this district, to the best of my belief, couvade really exists, because for some days before and after a child’s birth, the father remains in or near the hut, refrains from certain kinds of meat (what, I do not know), and generally takes care of himself, that the infant may not be harmed. Again, amongst the Dinkas a somewhat similar custom obtains. For two or three days after the birth of a child the father remains in the hut, pays great attention to it, and nurses it.”

The practice of couvade may still be prevalent among the Nandi East African tribes, in Madagascar and also, perhaps, among the Goumbo of Nigeria, but we have no definite proofs as yet.

Couvade in Asia

We owe much of our knowledge of couvade in Asia to the two ancient writers, Valerius Flaccus and Apollonius Rhodius. The latter relates in his *Argonautica* that in the land of the Tibareni, towards the north-east of Asia Minor, “there, when the women bear children to their men, the latter take to their beds and groan with their heads tied up, while the women pamper them with tasty food and prepare for them the baths proper to childbirth.” (Dawson.)

Valerius Flaccus has also made a similar statement about the Tibareni of Pontus: “Thence they pass the

mountain of the Genetæan Jupiter, and put behind them the green lakes of the Tibarenians, where (the woman) swaddles her child in the folds of her head-cloth, and after childbirth nurses her man." (Dawson.)

The custom has also been known in China and in Chinese Turkestan. Remember Butler's lines in *Hudibras*?

"For the Chinese go to bed
And lie in, in their ladies' stead."

However, it seems that couvade was not practised so much by the real Chinese as by the aboriginal Maiotzus. In the Victoria and Albert Museum, London, is a Chinese drawing of the eighteenth century, which is of importance in this connection. Mr. Warren Dawson remarks about it: "In the centre of the picture is a house, through the window of which may be seen a man lying on the bed nursing an infant, whilst his wife brings him refreshment on a tray. This picture is one of a series depicting the manners and customs of the Maiotzu."

The prevalence of the custom of couvade in Chinese Turkestan is attested to by that great traveller, Marco Polo. He observed in Zardandau, that when a child had been delivered, it was washed and clothed; the woman then got up and carried on with the usual household work; but the husband took to his bed, with the child by his side, for forty days, being visited by relations and friends. "They do this because, they say, the woman has had a hard bout of it, and 'tis but fair that the man should have his share of the suffering." The Langzis of Weihing as well as the Miris of Assam also observe couvade for forty days and so it is likely that this period has some significance.

On the whole, couvade does not seem to have been popular among the true Chinese, in spite of the fact that both Navarra and Captain Neale observed the existence of the custom among them. The latter writes in his *Narrative of a Residence at the Capital of the Kingdom of Siam*, 1852: "They say when a Chinese lady is blessed with an increase in her family

from the moment of her accouchement the unhappy husband is put to bed also, and there detained for forty days, and during this delightful penance he is subjected to all the rigorous treatment of his better half. Should medicine be administered to her, he must partake of it also and he is strictly confined to the same diet she is obliged to undergo." However, Captain Neale does not vouch for the truth of his statement and himself seems to be a bit doubtful about it.

Couvade has also been noticed among the Ainu of Japan. According to Batchelor (*The Ainu of Japan*, 1892) the father considers himself to be very ill as soon as a child is born and stays at home by the fireside. "But the wife, poor creature! had to stir about as much and as quickly as possible. The idea seems to have been that life was passing from the father into his child."

Couvade once flourished in Kamachatka also. It is said that it is still practised in the Malay peninsula, on the island of Sumatra and by the Land Dyaks of Borneo.

Couvade in India

Couvade has been very widespread in India and perhaps still prevails in many parts. There hardly seems to be any doubt about that as it has been clearly recorded by Indian and European authorities.

The earliest mention of the practice in India is to be found in the writings of Alberuni (c. 1300 A. D.) in which we read that when "a child is born, people show particular attention to the man, not to the woman."

Something very much akin to couvade must have once flourished in Gujarat if we are to believe Mr. M. Monier Williams. In his *Religious Life and Thought in India*, 1883, we come across this statement:

"Among a very low-caste set of basket-makers (called Pomla) it is the usual practice of a wife to go about her work immediately after delivery, as if nothing had happened. The presiding Mātā of the tribe is supposed to transfer her weakness to her husband, who takes to his bed and has to be supported with good nourishing food."

E. H. Taylor came across an apparently curious saying in South India which runs, " 'Tis like a Korovan eating asafœtida when his wife lies-in." (Dawson.) This very clearly refers to the custom of couvade prevailing at least in the last century among the out-caste Madras race of Korovans. The women of this people eat asafœtida as a strengthening agent after childbirth, and perhaps the husband also took it for the same reason. This is a clear indication of the existence of couvade among them.

Couvade was, or perhaps is still known, to the Ereulas of Southern India according to John Cain writing in the *Indian Antiquary* of 1874. "Directly the woman feels the birth-pangs she informs her husband, who immediately takes some of her clothes, puts them on, places on his forehead the mark which the women usually place on theirs, retires into a dark room, where there is only a very dim lamp, and lies down on the bed, covering himself up with a long cloth. When the child is born, it is washed and placed on the cot beside the father, asafœtida, jaggery and other articles are then given, not to the mother, but to the father. During the days of ceremonial uncleanness, the man is treated as the Hindus treat their women on such occasions. He is not allowed to leave his bed, but has everything needful brought to him."

The custom of couvade was also noted in Travancore by the Rev. S. Mateer, especially among the Paraiyans. The husband is starved for seven days, being given no rice or other cooked food but merely fruits and roots of trees.

Apparently, the Koramas of Malabar also know this custom, if we are to believe Mr. Rice. The moment the woman is confined, the husband also goes to bed and stays in it for three days, taking medicine and strengthening food. On the fourth day, the clothes of both the husband and the wife are given out for washing and the persons themselves also have a thorough wash. It is believed by the Koramas that the man plays a more important part in the birth of the

child and so has to be better looked after than even the woman.

E. B. Tylor has reported traces of couvade even among the upper class castes of Malabar, Madras and Seringapatam. So it was not confined only to the less advanced lower castes of India.

Up to now we have been discussing couvade practices in the South of India. But it was by no means unknown even in the North. The many purification ceremonies performed after a child is born, so common everywhere in India, are really akin to couvade, especially as the ceremonies are in the majority of cases carried out by the husband. This is so among some of the castes of North India who follow Brahminical rites. The husband also joins in the many taboos which surround the wife and so it is very reasonable to believe that this is a modified form of couvade.

In L. A. Waddell's article, "The Tribes of the Brahmaputra Valley" in the *Journal of the Asiatic Society of Bengal* of 1901, we come across the statement that among the Miri tribe of the Brahmaputra valley "the father is represented as a second mother, and goes through the fiction of a mock-birth, the so-called 'couvade.' He lies in bed for forty days after the birth of his child; and during this period he is fed as an invalid."

The purification ceremonies mentioned before are also known in Central India. W. Crooke writes in *Things Indian* (1906):

"This habit of the husband taking a purifying dose after his wife has borne a child is very common among many of the forest tribes of Central India. The father is purified in a different way by the Deshasht Brāhmans of Bombay, who insist, when a birth occurs in the family, on the father jumping into a well with all his clothes on; after which he is allowed to pour drops of honey and butter into the child's mouth, as a sign that it is admitted into the caste."

The Sonjhara caste of Central Provinces also know couvade. We have it on the authority of R. V. Russell that "In Bilaspur the Sonjharas observe the custom

of the *couvade*, and for six days after the birth of a child, the husband lies prone in his house, while the wife gets up and goes to work, coming home to give suck to the child when necessary. The man takes no food for three days, and on the fourth is given ginger and raw sugar, thus undergoing the ordinary treatment of a woman after childbirth. This is supposed by them to be a sort of compensation for the labours sustained by the woman in bearing the child." (*Tribes and Castes of the Central Provinces of India*, 1916.)

From all this it is clear that the curious custom of *couvade* once at least prevailed very widely in India. How widespread it is today is difficult to judge; but it could not have died out completely everywhere. Unfortunately, very few of the present-day writers seem to have paid any attention to this custom, and so we have to form our judgment from the statements made and instances reported either in the last century or in the early years of the present one. Considering everything, we are inclined to believe that it exists very widely even in these days.

Couvade in Europe

Let us now turn our attention to the West, to Europe and later on to America. *Couvade* seems to have been quite well known on the Continent and practised in many parts. Fortunately, some records of it have been left by travellers and observers of old.

Referring back to ancient times, this custom was observed by Diodorus Siculus in Corsica. Writing in the first century A.D., he informs us that after childbirth, the woman did not stay in bed for long, but instead the husband took to his bed as if he were an invalid and was looked after with great care.

It is quite likely that *couvade* still exists in many parts of Europe, perhaps in a much modified form. Some instances have been recorded by Charles Letourneau. In his *L' Evolution du mariage et de la famille* (1888) he has written :

"It is probable that more than one trace of this 'lying-in' still exists in Europe, in superstitious and

popular practices. Quite recently a Russian has informed me that it is still in use in the Baltic provinces, but naturally in a form of survival in which the meaning is lost. It is, however, complete enough; the husband goes to bed, utters groans and cries, and his neighbours hasten to his side. And lastly, M. Léon Donnat told me lately that he had discovered the couvade still practised in the little island of Marken, in the Zuydersee." (*The Evolution of Marriage and of the Family*, London, 1891.)

This practice must have once been quite common in the British Isles as, according to W. S. Blackmann, there is a belief current in many parts of that country that a woman's confinement affects her husband. A more or less similar belief has also been noted in some parts of Scotland. Here, it is thought, if we are to believe David Rorie, that if the man is the first to rise on the morning after his marriage, he would have to bear all the pangs of childbirth when his wife is confined.

"We have, however, more definite evidence of couvade than these shadowy traditions," writes Mr. Warren Dawson in *The Custom of Couvade*. "It was believed in Scotland, for instance, in the eighteenth century, and probably later, that the nurse could voluntarily transfer the pains of childbirth from the mother to the father. This introduces a new element, namely, witchcraft, but the couvade tradition is clear. Thomas Pennant, writing of his visit to Langholm, Dumfriesshire, in 1772, relates that 'the midwives had the power of transferring part of the primeval curse bestowed upon our first great mother from the good wife to her husband. I saw the reputed offspring of such a labour, who kindly came into the world without giving her mother the least uneasiness, while the poor husband was roaring with agony and in uncouth and unnatural pains.' A similar practice has been recorded from Ireland, where it was believed that the pains of maternity could be transferred from mother to father by the nurse, who made magical use of the

man's garments, taken from him and laid on the mother. 'It is asserted by some that the husband's consent must first be obtained but the general opinion is that he feels all the pain, and even cries out with agony, without being aware of the cause' (James Mooney, 'The Medical Mythology of Ireland', *Proceedings of the American Philosophical Society*, vol. xxiv)."

Mr. Dawson also draws our attention to a curious case reported in the year 1884, we believe, in *The Academy* (vol. 25): "We heard lately, from a source that is above suspicion, of the survival in a certain district of Yorkshire of a practice bearing no little resemblance to the *couvade*. When an illegitimate child is born, it is a point of honour with the girl not to reveal the father; but the mother of the girl forthwith goes out to look for him, and the first man she finds keeping his bed is he."

Earlier in this chapter, we mentioned that Strabo noted traces of *couvade* in the Iberian Peninsula. Francisque Mitchel and de Quatrefages affirm that the practice still prevails among the Basques. It must, however, be remembered that this statement was made in the last century and it is quite likely that the custom has died out by now.

A. Z. Ripley, in *The Races of Europe* (1900), denies vigorously that *couvade* still exists in Spain or Iberia as it was once called. He, however, admits that "there is no likelier spot for it to have survived in Europe than here in the Pyrenees; but it must be confessed that no direct proof of its existence can be found today, guide-books to the contrary notwithstanding." (cf. Dawson.) T. de Aranzadi also refused to believe that *couvade* exists at present in Spain among the Basques, although he thinks that it is likely to be still prevalent in the northern parts, as in the Balearic Islands, for example. On the whole, it does not seem likely that the custom exists in Spain at the present time. On the other hand, two writers intimately acquainted with the practices and beliefs of the Basques and the region of the

Pyrenees affirm strongly that couvade was practised in their time, that is, as late as in 1860.

Similar customs to couvade have also been recorded in France, especially in the province of Bearn, and in Germany. Some of the customs have changed but they still bear some resemblance to couvade and point definitely to the fact that the latter was practised at least in the past.

Couvade in America

Couvade seems to have reached its maximum development in Central and South America. It is said that even today this custom is known among the West Indian Caribs. That it still exists in the Gulf of Panama, on the Pearl Islands and among the Macusis of Guiana, the Arawaks of Dutch Guiana, and the Wapiana, the Acawois and the Bakairi of the Xingu River district; and also among many others including the Ipurinos of Bolivia, the Coimbas of Peru, the Coroados of Brazil, the Chiriguanos of Paraguay, etc. But more of them later.

The practice of couvade is comparatively rare in North America. Yet traces of it have been found in California, Ontario and among the New Mexican Indians.

In confirmation of the practice of couvade once prevalent in California, Dawson quotes Miguel Venegas and H. H. Bancroft. The latter writes in his *Native Races of the Pacific States of North America*, 1875: "When childbirth overtakes the wife, the husband puts himself to bed, and there, grunting and groaning, affects to suffer all the agonies of a woman in labour. Lying there, he is nursed and tended for some days as carefully as though he were the actual sufferer." Bancroft has also stated that among the New Mexican Lagunero and Ahomana, the husband is kept to his bed for almost a week.

Couvade has been especially frequent in Central and South America. The custom was apparently very popular during the seventeenth and eighteenth centuries and many travellers and writers have left us accounts of it.

The custom, as practised by the Caribs of the West Indies, has been well described by Rochefort as well as Du Tertr  . Dawson, however, quotes E. B. Tylor from *Researches into the Early History of Mankind* (1865) as the latter has clearly summarised the accounts of Rochefort and Du Tertr  .

“When a child is born, the mother goes presently to her work, but the father begins to complain, and takes to his hammock, and there he is visited as though he were sick, and undergoes a course of dieting which would cure of the gout ‘the most replete of Frenchmen.....When the forty days are up they invite their relations and best friends, who being arrived, before they set to eating, hack the skin of this poor wretch with agouti-teeth, and draw blood from all parts of his body, in such sort that from being sick by pure imagination they often make a real patient of him. This is, however, so to speak, only the fish, for now comes the sauce they prepare for him; they take sixty or eighty large grains of pimento pepper, the strongest they can get, and after well mashing it in water, they wash with this peppery infusion the wounds and scars of the poor fellow, who, I believe, suffers no less than if he were burnt alive; however, he must not utter a single word if he will not pass for a coward and a wretch. This ceremony finished, they bring him back to his bed, where he remains some days more, and the rest go and make good cheer in the house at his expense. Nor is this all, for through the space of six whole months he eats neither birds nor fish, firmly believing that this would injure the child’s stomach, and that it would participate in the natural faults of the animals on which its father had fed; for example, if the father ate turtle, the child would be deaf and have no brains like this animal, if he ate manati the child would have little round eyes like this creature, and so on with the rest.’”

Farabee, in the year 1924, testified to the prevalence of couvade even at that time among the Caribs, while J. Orton has observed it among the Jivaros of

Ecuador among whom the custom demands that the husband should take to his bed for eight days during which he is well fed on delicacies.

Even more curious is the custom of couvade among the Chiriguano Indians of the Pilcomayo River district of Paraguay. We have it on the testimony of A. Thouar that not only the father but even the other children lie-in and fast, at every successive childbirth.

In *The Custom of Couvade*, Mr. Warren Dawson mentions the names of many other tribes of America among whom couvade is or was common. In the following list, the name of the first observer of the custom is given in brackets.

Tribes inhabiting the Pearl Islands in the Gulf of Panama (H. Ploss)

The Macusis of Guiana (Richard Schomburgk and Sir Everard im Thurn)

The Arawaks of Dutch Guiana (P. Firmin and Christlieb Quandt)

The Bakairi of the Xingu River district (H. Ploss)

The Indians of Rio Yupurá, the Botocudos, the Passé and the Juri of River Ica in Cordillera (Spix and Martius)

Coroados of Brazil (Spix and Martius)

The Coimbas of Peru (St De Cricq)

The Jivaro Indians of Ecuador and the Piojés of Putumayo as well as the Tapuyos of Solomon Islands (A. Simson)

The Guaranis and the Abipones of central South America inhabiting the region between Santa Fé and St. Iago, Paraguay (Martin Dobrizhoffer)

The Galibi Indians of French Guiana (M. Voisin. Reported by Dr. Maurel in 1884)

Couvade in Other Parts of the World

The custom of couvade was observed by E. H. Man among the Nicobarese of the Nicobar islands

in 1889. Later on, in 1893, H. Ling Roth described the practice among this people in greater detail in his article in the *Journal of the Anthropological Institute*, vol. xxii, mentioned previously. He has written :

“Although never, I believe, mentioned or even known to previous writers, the singular custom called ‘couvade’ or paternal lying-in is among the institutions of the Nicobarese : it is called *falngendre*, and is practised at Car Nicobar, as also in the southern islands of the group ; the period extends over some two weeks for a first child, during which time the man may not work nor cook, but lies up like an invalid, while he and his wife are fed by their relatives. If a man marries a second wife after having had children by the former marriage, the couvade, upon his again becoming a father, is curtailed to a couple of days.”

Mr. George Whitehead has confirmed the observance of couvade among the inhabitants of the Nicobars. He once happened to tell a very lazy native : “R., the Nicobarese are the laziest race I have ever come across, and you are the laziest Nicobarese I have ever seen. What does your father-in-law say about you ?” And prompt came the reply : “He does not like me to work hard, for it would be bad for the baby.” Mr. Whitehead is a contemporary of ours and the above quotation is from his *In the Nicobar Islands*, published in 1924.

The practice has not been observed on the main island of Sumatra, but G. A. Wilken and H. Roth have found traces of it on the smaller islands round about and especially on the island of Nias and the neighbouring Mentawi Islands.

The custom is even more singular than that known among the Land Dyaks of Borneo among whom “the husband, before the birth of his child, may do no work with a sharp instrument except what is necessary for the farm ; nor may he fire guns, nor strike animals, nor do any violent work, lest bad influences should affect the child ; and after it is born the father is kept in seclusion indoors for several days, and dieted on

rice and salt, to prevent not his own, but the child's stomach from swelling." (E. H. Tylor in *Researches into the Early History of Mankind*, 1865.) The Land Dyaks of Borneo also have a similar custom. It is known, too, among the Kayans of Borneo as was reported by Dr. Charles Hose.

The Tagals of Luzon have a strange belief. Blumentritt has recorded that the husband is not allowed to eat double fruits, otherwise, it is thought his wife would bear twins, an occurrence that the Tagals do not like. (*Sitten und Bräuche der Tagalen*, 1885.)

There is no evidence to point to the prevalence of the custom of couvade on the mainland of New Guinea or in Australia, but it is certainly common among the tribes of the Melanesian Islands and Solomon Islands. Codrington as well as Rivers testify to the existence of the practice in these parts and on the Banks Islands. It is said that in New Ireland, the husband goes to the men's house during the confinement of his wife and there lying down pretends to suffer from great pain, till the baby is born. This is supposed to relieve the woman of her pangs of delivery. This curious practice and belief was first observed by R. Parkinson in 1907.

The Significance of Couvade

It is very difficult to say what exactly is the meaning and significance of such a quaint custom. In his *Encyclopaedia of Sex*, George Ryley Scott tries to clarify the situation thus :

"Many attempts have been made to explain the origin and meaning of couvade, but they are all hypotheses founded upon the most dubious evidence. The suggestion is put forward by Tylor and by Westermarck that the custom is an expression of the close relationship existent between father and child, involving the belief that anything affecting the father just before and during parturition will affect the child, hence the care exercised in relation to the father's actions, diet, etc., at this time. The belief in sympathetic magic of this nature was widespread in

ancient and savage races, and indeed, to a certain extent, survives to this day. The idea that the child could be physically and mentally affected by the father's actions was probably a forerunner of the analogous belief in the influence of maternal impressions on the foetus, a belief which is not yet extinct. The likelihood of this explanation, or some modification of it, accounting for the origin of couvade is heightened by the fact mentioned by Dawson, in his admirable study of the subject, that the custom 'does not appear to have been recorded amongst the various peoples who do not understand the function of the male element in procreation, as for instance various Australian tribes.'"

The famous scholar, F. Müller, tries to explain couvade in *Chips from a German Workshop* (London, 1867), as an example of 'hen-pecking' of the poor husband by the womenkind during the period of childbirth.

Some consider couvade as a ceremony claiming the right of paternity; others take it to be a meeting or turning point of the matriarchal and patriarchal systems of ancient societies. Still others believe it to be just an expression of a physical relationship or tie between the father and the child.

Scott draws our attention to the explanation advanced by Féré in *The Sexual Instinct: Its Evolution and Dissolution*—that of contagion or "sympathy." "It is not very uncommon," he says, "for husbands to share the vomitings that occur in pregnancy." Féré had himself come across many such cases and cites one in full:

"...He (a man of thirty-two) complained of vomiting, which had begun ten days before and occurred either in the morning a short time after waking or after the midday meal.... The morning sickness had occurred every day with wonderful regularity, and he brought up what seemed to him about a quarter of a pint of a clear, viscous liquid. In each case the vomiting was preceded by a nausea that came on suddenly. He gave

of his own accord an explanation of his sickness; his wife had been *enciente* two months and a half. . . .” Later on, the wife complained of pains, and the husband got them too—“cephalic pains that caused him to cry out.” This strange state of affairs was again experienced at his wife’s second pregnancy.

Perhaps the strangest explanation is that advanced by Charles Potter in his *The Story of Religion*. He writes :

“First, every social worker knows that just before or just after a man’s child is born is a time when he is very apt to desert his wife. You can verify this inglorious fact by reference to the records of desertion cases in any charity organization. And it is not among the poor alone that this happens.

“Among some savage tribes, it is the custom to keep the husband in bed during his wife’s childbirth period. Anthropologists say it is an instance of sympathetic magic, but there may be a canny notion in savage heads that it is just as well to keep track of the husband at such times.”

Many other explanations have been quoted by Mr. Dawson in his excellent study of the subject. But we are not concerned with them here. On the whole, we are personally inclined to believe that couvade held different meanings for different races in different parts of the world and so there can be no one right explanation of its significance. Whatever it might be, there is little doubt that very little is yet known about this widespread and one of the most curious customs.

CIRCUMCISION—MALE AND FEMALE

PERHAPS the commonest, most widely practised, and certainly the oldest surgical operation in the world is circumcision. This simple excision consists in removing the foreskin — the double skin layers covering the glans in men.

Since very ancient times, circumcision has been practised as a religious rite by many widely separated peoples. Very little, however, is known of the origin and development of this custom. One thing is certain, though, that the Egyptians practised it at least seventeen centuries before Christ. The Arabs also have carried out this rite since four centuries B. C., while the Jews have practised it for nearly the last 4000 years.

The oldest known reference to circumcision is to be found in the Bible, where is mentioned the cutting away of Abraham's foreskin as a remedy for his impotence. The Hebrews also are reported to have practised circumcision regularly. In any case, this is a rite that was very widespread among primitive and savage races in ancient times, although at present, the Jews and the Mahommedans are the only known civilised peoples who still practise it regularly as a religious obligation. Many savage races also carry out circumcision at the present time.

Most of us know that the Jews and Mahommedans still practise circumcision, but it is not common knowledge that in ancient Rome, circumcised Jews or Apellas, as they were called, were not allowed to hold office. Hence, many such had recourse to reparative surgery for covering their exposed glans penis. As a matter of fact, in the *De Medicine* of Celsus, there is one whole chapter on such surgery.

It is rather interesting to learn that cancer of the penis is almost unknown among circumcised Jews. It is also very rare among those Mahommedans who

follow this custom at the present time. This leads us to believe that circumcision is a true prophylactic against penis cancer. Probably this is due to the fact that this operation prevents the development of pathological conditions in the preputial cavity, which may later become cancerous. This disease is more frequent among the Mahommedans than among the Jews—two circumscribed races—as the former often practise the circumcision ritual at the age of eight to thirteen unlike the latter who are circumcised in infancy. Modern medical science certainly regards the operation to be of great hygienic and prophylactic value.

Strange Circumcision Beliefs and Customs

According to Cortez, the circumcision rite is quite common among the Mayas, the Aztecs, some of the American Indian tribes, as well as the aborigines of South America and Australia. It is also known in Mexico and in many other parts of the world. Again, we have it on the authority of Dr. Abraham Wolbarst that "in Madagascar and other places the boy's godfather eats the foreskin dipped in egg-yolk." It is said that the foreskin is swallowed after operation also in Fowler's Bay circumcisions. Dr. Emile Clement mentions that the foreskin is eaten by the initiate among the aborigines of Western Australia. However, among the Arunta, the foreskin is eaten by the initiate's younger brother. This is the observation made by Alfred Crawley in his famous book, *The Mystic Rose: A Study of Primitive Marriage*.

The foreskin baked in bread is well known among Jewish women as a cure for barrenness. At least, this custom was existent in 1924 when it was first reported by Mrs. Ada Spoer. The same thing was also known among the ancient Persians in the seventeenth century. This has been mentioned by both Du Mans and Giovanni Gemelli-Careri (1699). Frederick Hasluck, writing in 1921 in the *Journal of the Royal Anthropological Society*, also emphasises the eating of the circumcised prepuce by barren Persian women of the seventeenth century.

Apparently, barren Turkish Jewesses also believed in the efficacy of the foreskin, because this was noticed by Camille de Mensignac in the year 1887.

We have said before that among the Jews, circumcision is carried out in infancy, generally on the eighth day after birth. But what is rather strange is that if a Jewish child dies before it is eight days old, circumcision is performed on the dead body immediately before burial.

It is definite that the Masai of East Africa also perform circumcision rites. Unlike many of the aboriginal tribes, they do not perform it in the bush, but in front of the kraal. The boys are supposed to remain at home for four days after the operation and are cut off from all society except of their own family. After the four days have elapsed the boys dress up as women, paint their faces with chalk and arming themselves with bows and blunt arrows shoot at the

The operation of circumcision is well known to the Egyptians. As a matter of fact the ancient Egyptians performed genital surgery long before the Jews and the Mahommedans. Great importance is still given to circumcision by them even today. In some parts of Egypt, the day on which the operation is performed is considered a gala day and there is a noisy procession to and from the house of the barber who is to perform it. A feast takes place afterwards. The Christian Copts who are supposed to be the direct descendants of the ancient Egyptians also consider circumcision to be of great importance. In *Curious Sex Customs in the Far East* (1935), the famous sexologist, Dr. Magnus Hirschfeld writes :

“The following incident shows to what extent these people take for granted the practice of removing the foreskin. A Copt with whom an acquaintance of mine was discussing circumcision, was firmly convinced that all people were circumcised except the English. My friend tried to talk him out of this opinion, but in vain. Strange as the story sounds, it fits

in with the observation that axioms about sex life are everywhere the ones most tenaciously adhered to, no matter how absurd they may be. Thus the South American Indians still cling to a belief, which has prevailed among them since time immemorial, that two children born at the same time cannot spring from the same father. They therefore look upon twins as a disgrace and do away with one of them as quickly as possible."

We have said that the Egyptians make quite a ceremony of this circumcision rite although, according to Dr. Magnus Hirschfeld, it is no longer performed in as sensational and elaborate a style, as say, thirty years ago, due to economic reasons. He writes :

"The boy who is to be admitted to the League of Men is usually six or seven years of age, sometimes even older. Sometimes several boys will have one ceremony in order to reduce expenses. In a stately public cavalcade, seated upon a horse, or in a decorated cart, the boy is led through the town with music to the spot where his circumcision is to take place. The procession is headed by a man who carries a small cupboard called a "heme," which contains the circumcision instruments. He is followed by the musicians and the man who performs the operation—usually a barber. Behind him comes the boy, dressed in gaudy girl's clothes and decked out with various female ornaments and necklaces. He wears a turban of red cashmere and carries an embroidered handkerchief with which he covers half his face."

A rather peculiar belief has been reported by Dr. Alfred William Howitt. According to his statement in *The Journal of the Anthropological Institute*, vol. xx, 1890-91, the Dieri of Central Australia carefully preserve the circumcised foreskin because it is "supposed to have a great power of producing rain." Further examples of such quaint beliefs have been given later.

For the sake of completeness, here are some more curious instances of circumcision rites. In the year 1844, James Backhouse reported that the newly circumcised

young men of certain tribes of Caffraria dance publicly with indecent gestures. Like the tribes of Caffraria, great sexual licence is also allowed to the newly circumcised young men of the Wagogo tribe of East Africa. Among the Kafirs, also, the circumcision ceremony is followed by lewd and licentious dances, as observed by Joseph Cox Warner. Such obscenity seems to be rather common as the M'Kathla Kafirs of Pretoria erect a pole representing the turgid phallus during their circumcision ceremonies and obscene songs are chanted round it. (Dr. Percy Wagner.)

Apparently, genital blood is supposed by many savage peoples to possess mystic powers. Dr. Garcia de Palacio discovered long ago that in Honduras, the blood resulting from the circumcision of boys was offered to cylindrical stone idols as a sort of sacrifice. Many such other instances have been reported, but the significance of this ceremony or the belief underlying it is yet unknown.

As a rule the young boys are generally initiated into manhood during circumcision rites by the older men of the tribe. But here is a strange exception: In *The Southern New Hebrides: An Ethnological Record* (1926) by Clarence Humphreys we come across the rather unique assertion that in this place the boys are initiated by female sexual initiators called "iowhanan." The circumcised foreskins are wrapped in taro leaves and hung up in a special house during the seclusion period.

Cruel Circumcision Rites in Women

Very few people have any idea that circumcision of the female is also widely practised. This operation generally consists in removing the foreskin covering the clitoris, although in some cases, the whole clitoris and even the nymphae may be excised. Such rites are fairly common in Arabia, South America, Malaya and in certain parts of Africa and Asia.

In the works of the two great travellers of old, Strabo and Celsus, we find references to this practice among the ancient Egyptians. Actually, it seems to be

fairly common even now. Dr. Magnus Hirschfeld observed it himself. "At my lectures, and on other occasions too, I have often been asked what I thought of the circumcision of girls, and I did not hesitate to say that I look upon it as a senseless, heartless cruelty," says the great sexologist. "I was able to give vent to my opinion the more freely when Egyptian colleagues assured me that there is no reference in the Koran to these African folk-customs of pre-Islamic times, although the people seem inclined to assume that not only male but also female circumcision is based on religious commandments and rites."

As in the case of male circumcision, a few modern authorities consider a similar operation in girls to be of some hygienic value. For example, in 1929, Dr. Belle C. Eckridge of Houston, U. S. A., after having studied school girls for nearly twenty-seven years, recommended circumcision of girls as corrective for nervousness and masturbation caused by an accumulation of dried secretions or smegma on the clitoris.

Circumcision is performed on girls in many parts of the world and among many uncivilised races. It was once considered to be a custom of African origin; but that cannot be true as circumcision of young females or excision, as it is often called, is also known among certain South American tribes, in Indonesia and in Kamachatka.

According to Hermann Ploss, Max and Paul Bartels, excision generally "consists in the shearing of the inner lips and a portion of the clitoris with knives of metal or stone. There are, however, great differences of procedure in different races." In some cases, both the labia and the clitoris are removed; sometimes only the labia is mutilated, while in other cases, only the prepuce is cut off. "Variations of excision are practised in Egypt (Sonnini, etc.), Nubia (Kordofan), Abyssinia, in Sennar and its environs, in the Sudan (Sarrazin) and among many other tribes, such as the Galla, Agau and Gongga. Excision is also said to be customary in the smaller oases of the Libyan Desert,

and among Arabs the exclamation : 'Oh, son of an uncircumcised woman !' is one of the deepest affronts in their huge vocabulary of insult, according to Wilken."

Circumcision in both men and women is often attributed solely to the tenets of Islam. But actually, Strabo, that famous traveller of ancient times, has mentioned excision of girls in Arabia, long before the advent of Mohammedanism in the world.

H. Krauss, in the year 1907, recorded a strange reason for excision among the Swahilis. According to him, if all the children of a certain woman died, her clitoris was cut off with a razor and "then the subsequent children live." In this connection, Velten has also made an important observation. In *Sitten und Gebräuche der Suaheli* (1903) he gives a clear account of what he was told by one of the Swahili natives :

"If a woman brings forth children that die soon, or if her husband has no long life with her but dies early she is called *Mwanamke Uwenyi Kisukumi* (lit. woman possessing that which thrusts behind) and the men are in great fear of her. If her Kisukumi is one that kills children, wise women are sought and such as are skilled in magic. Her husband tells her parents that she is ill and must be treated with *dawa*. The parents reply : 'We agree to that.' The old wise women take her into the enclosed place, taking her clothing away and make her sit quite still with open legs for her children die because she has a little growth beneath the clitoris, which is called *Kigwara Cha Kuma* and slays the children. Then the magic women search for this till they find it and cut out and the woman of course, feels pain ; women that feel pain resist this cure. As soon as the thing is cut out, some *dawa* is smeared on the place and behold there is no wound, nor any pain except for the moment. And her husband can sleep with her again the next day. And should it be God's will to give them another child, behold it lives." (Quoted by Ploss-Bartels-Dingwall in *Woman*.)

As we have mentioned before, female circumcision is known in Egypt. Duhousset (in *Bulletins de la*

Soc. d'Anthrop. de Paris, 1877) tells us that in this country, only the clitoris is removed when the children are between the ages of nine and twelve. The operation is generally carried out by the barber who "rubs ashes on his fingers, grips the clitoris, draws it to its full length forwards and shears it with a single razor stroke. Ashes are then sprinkled on the wound to staunch bleeding and it heals after some days of complete repose." (*Woman*.)

Among the Kenyan Kikuyu, the operation is carried out by an old woman who performs it with a small crude knife like a razor. It is done in public and often a large crowd assembles to witness it.

Among the many other African tribes, excision is practised in the Northern Territories of the Gold Coast, for example, among the Nankanni. At the time of puberty, the girl is made to sit on the outstretched legs of a man but with her back towards him. The operator sits in front of her, and separating her thighs, seizes the parts to be removed which are deftly cut off with a razor. We are told that the other women collected round the poor victim utter loud shouts to drown the screams of the latter. Healing treatment is continued for six days.

We know that among the Egyptians the excision is carried out by barbers, and among the Kikuyu by an old woman; but among the Bambara and Mandingo of the Upper Niger, the task falls on smiths. The following description of the rite has been given by Gallieni in *Bulletins de la Soc. de Géographie*, Paris, 1883 :

"The young girls are generally between 12 and 15 years old, and the operation takes place at a season when the natives still possess great stores of millet, for the cereal is needed to make the succulent dishes consumed at the ceremonial feasts. The operation is performed by the smiths (metal workers) on young and by the wives of the smiths on maidens. Both use a plain iron knife, inadequately sharpened. Neither the boys nor the girls may give any signs of pain or fear during the mutilation. When we showed our surprise we were

told that excision makes girls more faithful to their husbands. But the native women do not trouble at all to remain chaste." (Ploss-Bartels-Dingwall in *Woman*.)

Knives or razors are not always used. Very often the instruments employed for the operation are even cruder. Here are some examples: Merker writing of the Masai custom says: "The mother calls on her child's courage and obedience and washes her genital organs in cold water to deaden the pain. The operation is a simple ablation or removal of the clitoris performed with a sharp piece of iron ore (*ol moronja*) such as is used for shaving. Then the little wound is washed with milk, which, with the blood, falls to the ground."

A positively horrible method is that used by the negroes of the Old Calabar region. The method varies slightly among the different tribes but it is on the whole similar. "The tip of the coconut shell is cut off carefully and rubbed thin and smooth. The 'eye' or knot of the coconut—through which the liquid milk flows—is scooped out and the rind rubbed smooth. The glans of the clitoris is then slipped through the hole and shorn off with a knife or sometimes with a sharp piece of bottle glass that serves as a knife." (Comte de Cardi.)

According to Bieber, among the natives of the Bavenda district of northern Transvaal, the clitoris is merely nipped off by an old woman with her fingernails covered with a piece of cloth. The girl is first made to lie on her back with her legs spread wide apart.

Female circumcision is by no means unknown in India and in the surrounding parts. On the whole, however, it is not common in India, except perhaps where the influence of the Islamic religion once prevailed. It has been reported from Baroda and the North-West Frontier Province and was no doubt once practised by the Dandi, the Bohoras and the Shiah Mahommedans. Cases have also been reported from Baluchistan where it seems to be quite common even today. It is always performed by an old woman in this part of the world. Details of the operation are not well known, but it

seems that the clitoris is cut off or mutilated in some way or other.

From India, we naturally pass on to the Far East. Female circumcision is certainly practised on the Molucca Islands and in Indonesia. Riedel, who has studied the tribes of the islands, reports that circumcision of the Buru girls is performed before menstruation sets in. The girls are first given a bath and then laid across a stone, while an old woman cuts away a portion of the clitoris. "Burnt and pulverised sago leaves are applied as a styptic. Then the woman carries the girl in her arms into the hut which she must not leave till her wound is healed." It is believed that the custom is of Mahommedan origin.

The Javanese girls are incised when they are six or seven years old, while the natives of Macassar and the Bugi of Celebes operate when the child is from three to seven years of age. On the whole, slight mutilation seems to be the custom among the tribes of this region.

As we have seen before, the adults seem to care little for the pain and suffering inflicted on the young girls during the actual operation. However, the Chuncho and Campa tribes of the Ucayali River district, first give the girls a large amount of chicha, which is an intoxicating drink made from manioc. There is a festival for seven days when the girl is ten years old, during which large draughts of chicha is given to her. By the eighth day, the girl is generally in a state of stupefaction, and then the operation is carried out by an old and experienced woman. The girl is next borne triumphantly in a hammock from hut to hut and the festivities continue.

The only reference to the practice of circumcision in Europe comes from E. V. Pelican (St. Petersburg, 1876) who has referred to the practice among the sect of the Skoptsi who once lived in Russia and Roumania. The operation was performed on both sexes, but most often and more extensively on women, the external genitalia as well as the breasts being mutilated.

In this chapter we have only mentioned well-known instances of circumcision among the different races of the world. Actually, the practice is very common and widespread, but it is of course not possible even merely to mention the names of all the peoples of Africa and Asia among whom it is known.

The Origin and Significance of Circumcision

There seems little doubt that circumcision bears a religious and often a mystic significance, in spite of the many other explanations that have been advanced. There has been a lot of speculation about circumcision but no one explanation to suit all the different types of the rite found in the world has yet been agreed upon. Philo was probably the first person to advance any theory. In the words of George Ryley Scott, "One of the most ancient of these opinions is that of Philo, who attributes the practice to the greater fruitfulness of coitus through the prevention of any semen being retained in the folds of the prepuce. Many modern authorities subscribe to the view that circumcision was adopted purely or mainly for health reasons, but this view seems to impute a degree of knowledge out of keeping with the general achievements of the races practising circumcision; and the fact that there is evidence that posthumous circumcision was widely practised by the ancient Egyptians seems to indicate that reasons other than hygienic ones were behind its adoption."

A similar statement has been made by Dr. Magnus Hirschfeld in *Curious Sex Customs in the Far East*. He writes :

"Today reasons of hygiene are usually given in the Orient to explain the circumcision of either sex, and the scientists of the West have adopted this viewpoint without contradiction. The circumcision of a man is supposed to be a protection against inflammation and infection, while that of a woman is supposed to mitigate the intensity of sexual feeling, because the Oriental desires no subjective, active participation on the part of the woman in the sexual act. In Egypt, this theory of sex hygiene has a very long history.

Thus, as early as 100 A. D., the scholar Philo, a Greek Jew who lived in Alexandria, collected a long series of explanations of a custom which he already describes as ancient."

But Dr. Hirschfeld himself does not believe in a medical and hygienic explanation of circumcision. He thinks that such explanations are merely present-day rationalisations. On the contrary he seems to be in favour of a sacrificial theory. "The exertions of the men of those times were unceasingly concentrated on either dispelling or appeasing the evil spirits, whose interferences, punishments and vengeance they constantly feared," he writes. "This required offerings. And what sacrifice, except the surrender of one's own person—human sacrifice—could be greater than that of pieces of one's body and, furthermore, from those very parts that provide mankind's greatest pleasure? The Biblical story of Issac's sacrifice at the hands of Abraham is connected with circumcision and points toward this explanation."

In support of his belief, Dr. Hirschfeld quotes Richard André :

"The opinion that the removal of the foreskin was a sacrifice to the gods—indeed, even a substitute for human sacrifice—has been expressed repeatedly and seems not without foundation, in America at any rate. In Yucatan and Nicaragua, blood taken from any part of the body was smeared upon the idols by the high priests, just as in Peru the blood of human sacrifices was spread over temple gates and statues. In Yucatan, Nicaragua and as far as the Orinco, sometimes the tongue and sometimes the genitals were cut; among the Totonac tribes, the ears and sex-organs. In Nicaragua, blood from the genitals was sprinkled over corn, which was then portioned out and eaten with great solemnity. Among the Aztecs, an incision was made on the breast of one-year-old boys and girls at the high festival of Tzinpochtli, thus consecrating them to this god."

The offering of the foreskin to appease demons, so common among the Javanese, seems to lend support

to the sacrificial significance of the rite of circumcision. Is it likely that circumcision was a sacrifice to the god of sexual pleasure? This may be so as old men among certain African tribes often undergo re-circumcision in order to regain, as they believe, their lost sexual powers and enjoy sex better.

Another explanation worth a thought is that offered by Warren E. Dawson in his *Magician and Leech* (1929). "According to an Egyptian myth, the sun god Ré mutilated himself, and the gods Hu and Sia sprang into existence from the blood which fell from his virile member (*Book of the Dead*, XVII. A parallel instance in classical tradition is afforded by the legend that the Erinyes sprang from the blood that fell from the mutilated member of Uranos. Hesiod, *Theogony*, 154ff.) This is probably the motive that originally was responsible for the invention of circumcision."

The religious and sacrificial significance of male circumcision is very clear among the Jews. The covenant between Abraham and Jehovah, the creator of the world, was supposed to have been sealed with the life-blood of Abraham:

"This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised. And ye shall circumcise the flesh of the foreskin; and it shall be a token of the covenant betwixt me and you. . . . the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

On the eighth day of the male child's life the circumcision or *bris* is performed. It must be done "so that blood will come forth, for in the blood of this organ the covenant between Israel and Jehovah has been consecrated." Although it is the father's duty to carry out the rite, it is generally performed by his agent, a professional "circumciser," the *mohel*. The child is placed upon the chair of Elijah—an ordinary household chair on which a pillow covered with a white

sheet has been laid. The *sandak* (godfather) holds the baby on the pillow while the operation is carried out quickly, the father praying: "Blessed art thou, O Lord, our God, King of the Universe, who hast sanctified us by the commandments, and hast commanded us to make him enter into the covenant of Abraham, our father." The *mohel* drops a little wine into the child's mouth repeating from the scriptures: "And I passed by thee and I saw thee wallowing in thy blood, and I said: In thy blood shalt thou live, in thy blood shalt thou live."

"And thus is the covenant established between the God of Israel and a new son of Abraham," says Goldberg (*The Sacred Fire, the Story of Sex in Religion*). "It is a solemn occasion upon which the believing Jew seeks to fathom the great mystery of his race—the intimate relation between his father Abraham and the god of the universe."

Alfred Crawley certainly believes circumcision to be of sacrificial origin among the Tarubas and Ewe peoples.

What significance should be attached to female circumcision apart from those discussed above? It may be a religious rite as in the male. Perhaps it prevents auto-eroticism and excessive venery in the woman, as suggested by Brem among others. Or it is even likely that among certain tribes the men prefer circumcised women because sexual relationships are simplified. The last explanation deserves some consideration, as circumcision is most common among those races whose women have a big and enlarged clitoris which is bound to come in the way of easy and comfortable sexual union. This view is held by Bruce of Kinnaird who cites the instance of the Abyssinians whose women show exceptional clitoridal development that is definitely an obstacle to easy coitus.

It is rather interesting to learn of some of the explanations advanced by the natives themselves about circumcision in the female.

When the Comte de Cardi tried to get an explanation of the excision from the natives of the Niger Delta in Old Calabar, he was merely told that it was just an old custom practised by their ancestors. One old

woman, however, told him that a long time back the women of their tribe suffered from a sort of madness which was only alleviated by circumcision; so it had become customary.

Among the natives of many other tribes, the idea is current that circumcision of the woman prevents sterility. We have already quoted Gallieni who was told by the Mandingo and Bambara of the Upper Niger "that excision makes girls more faithful to their husbands." Rattray was informed by the Isala of the Gold Coast that by removing the clitoris, both coitus and delivery are simplified and so the girls suffer no ridicule. A similar idea seems to prevail among the Ecuador natives of the Pano-linguistic stock. They think that circumcised girls are better able to perform their sexual duties.

Lastly, the conclusions of Russeger who studied female circumcision in Southern Nubia and quoted by Ploss, Bartels and Dingwall in *Woman* may prove interesting :

"In my opinion, this primitive custom is wholly a manifestation of tropical jealousy and its utilitarian merits are all the less because it must necessarily diminish pleasure in coitus on the woman's side, and thus react unfavourably to reproduction. Moreover, it does not by any means always effectually prevent premarital adventures. I know of several cases of girls who, having been treated in this manner, had themselves secretly re-opened and then subsequently scarified once more and scarred so that they were able to form marital alliances without fear; their virginity was proof and immortal." (*Reisen in Europe, Asien v. Africa*, Stuttgart, 1841-1848.)

It is clear from the above statement that Russegar has confused circumcision with female infibulation in which the labia are stitched together in some way or other. This is, however, quite a distinct practice, the result perhaps of male jealousy as suggested by Russegar. We shall deal with it in another chapter.

On the whole, and considering everything, we are inclined to believe with George Ryley Scott: "It is doubtful if any one explanation can be accepted as applying

universally in all countries and at all times. There are grounds for assuming that in some races, at any rate, it was originally a purely sacrificial cult. According to the Bible, the operation was performed on the eighth day after birth. This very fact lends colour to the sacrificial hypothesis, as neither in the case of animals nor of human beings were they offered as sacrifices to Yahveh until they were at least eight days old. Before reaching this age they were considered to be unclean."

Beliefs About the Excised Foreskin

Many curious beliefs have collected round the cut foreskin among the different aboriginal peoples. By the way, the removal of the prepuce which upto now we have called circumcision is also sometimes known as acrobystia, a word that is often used even to mean the foreskin or prepuce itself.

S. Bagge mentions a very curious belief of the Naivasha Masai of Africa in *The Journal of the Anthropological Institute*, London, vol. xxxiv, 1904. They believe that by stealing the foreskin, the death of the boy to whom it originally belonged could be caused. A strange belief of the Ceramese leads them to make the newly circumcised boys have a ritual coitus just after the operation (Alfred Crawley, *Studies of Savages and Sex*, 1929). It is quite a well-known fact that many aborigines consider the head of their enemy as a trophy. But according to Dr. Hugo Visscher, certain tribes prefer to have the foreskins or the pudenda of their enemies as trophies. The significance of this peculiar belief is not quite clear.

A similar statement has also been made by James Bruce who discovered during his travels that the foreskins of slain enemies are considered as trophies among the Abyssinians. The observation was made in the sixteenth century and it is quite possible that this custom is no longer popular. Apparently, the foreskin was considered to be a worth-while trophy by the ancient Jews and Egyptians also as Dr. Davie wrote in 1929 in *The Evolution of War: A Study of its Role in Early Societies*. This is very likely considering how common circumcision was, and still is, among these two races.

A rather unexplainable belief is that of certain tribes of Northern India among whom a bit of the foreskin of a newly-born baby is eaten with the idea that if this is done a male issue would be the result. This custom was first described to the civilised world by Dr. William Crooke many years back. He made a very thorough study of the North Indian aboriginal tribes when he was in India.

Earlier, we mentioned that the Naivasha Masai believe that a child can be killed by stealing his foreskin. A more or less similar idea exists among the Boris. They think a magician can easily kill a boy if he can only get hold of his discarded foreskin.

Lastly, mention must be made of the Malayan belief that the circumcised foreskin is a charm which bestows invulnerability in war on the wearer. This was first made public by Dr. Charles Blagden in 1900 in his book on Malayan folklore and magic.

Circumcision the Cause of the French Revolution?

We cannot resist the temptation of quoting a rather curious statement made by Dr. Abraham Wolbarst in *Encyclopaedia Sexualis*, edited by Victor Robinson, M.D.

“Phimosis and paraphimosis cannot occur in the circumcised. (Phimosis is an abnormal condition of the penis in which the foreskin cannot be pulled back to uncover the glans. Paraphimosis is more or less a similar condition. As the prepuce cannot be drawn back, there is an interference with erection and in many cases may even make coitus impossible. This abnormality is therefore often the cause of male impotence.—R.J.M.) That is obvious. Consequently the pathologic conditions which follow in the wake of phimosis and paraphimosis cannot and do not occur in the circumcised. It may be mentioned as an interesting historical fact that the phimosis of Louis XVI, of France, and his consequent impotence which was finally relieved, seven years after his marriage, by circumcision, are held to be largely responsible for the excesses of his spouse Marie Antoinette, which undoubtedly helped to bring about the Revolution and the execution of the King and Queen.”

THE CHASTITY BELT

WHAT is a chastity belt or girdle of chastity, as it is also called? In simple language it is a mechanical device for preventing unfaithfulness on the part of women and thus ensuring their chastity. It is a sort of padded and jointed hip strap to which is attached another band made up of metal plates; this is passed between the legs of the wearer and secured to the hip band by some sure device to lock it in place. The metal plates are often furnished with holes in order to permit the natural functions, but they are always too small to allow the ingress of even a finger.

It is quite likely that the idea of a chastity belt originated somewhere in the East from the once very common practice of infibulation of women which we have discussed in a later chapter. This device is certainly a better method of ensuring chastity than the cruel infibulation involving the mutilation of the genitalia.

Travellers returning from the East may have carried the custom back with them to the West; but the date of introduction of the girdle into Europe is not known with any certainty. However, the device was definitely known in Europe in the second half of the twelfth century. It is figured in the Gottingen MS. of Kyaser of Eichstadt's *Bellifortis*, published in 1405. This is a sort of military encyclopaedia containing many illustrations, among them being one of the girdle. The accompanying note declares that it was made of ivory and used on the women of Florence, being fitted on them with a lock and key.

Havelock Ellis, however, writes: "It was in the thirteenth century, in the opinion of some, that the girdle of chastity (*cingula castitatis*) first begins to appear, but the chief authority, Caufeynon (*La Ceinture de Chasteté*, 1904) believes it only dates from the Renaissance."

The many references available about the introduction of the chastity belt into Europe are conflicting and not very evidential. Tradition, however, tells us that it first appeared in Italy, but the proofs advanced for the statement are not very reliable or convincing. "The grounds upon which Italy is given the dubious credit for the importation of this appliance into Europe are of the flimsiest. It is a feature common to most matters pertaining to sex that no country or person wishes to claim any credit in connection with the same. We see this in the way in which so many countries blame each other for the introduction of venereal disease, and for the invention of the condom. Similarly we find Rabelais referring to the Girdle of Chastity as a 'girdle in the Bergamask fashion,' and a French magistrate describing it as a 'girdle in the English fashion.'"

We find that Voltaire has affirmed again and again in his writings that the girdle was in very common use in Rome and Venice, while Diderot has referred to its use in Florence. "As regards its employment in France, there is a story told of Henri II affixing a girdle of chastity to Catherine de Medici," George Ryley Scott tells us; "and according to another story, Agnes of Navarre, of her own volition, had such a girdle fitted upon her private parts, and gave the key to her lover."

We read in *A New Voyage to Italy* by F. M. Musson (1695) that the notorious tyrant of Padua, Francesco Carrara, used the girdle on his mistresses and with it "that beastly monster lock'd up his whores." Carrara was put to death by the Venetians in 1406. Yet this story does not, by any means, prove that he was the originator of the device. He might have merely acquired it together with his other instruments of torture. Yet, considering everything, it does seem likely that Italy was after all the first country in the West to learn of the girdle and make use of it.

Although we do not know anything about the introduction of the girdle of chastity into Europe, we

are told how it was first brought into France. Dr. Erice J. Dingwall writes :

“ In his *Les Vies des Dames Calantes*, Brantome gives an account of what occurred at the fair at St. Germain, when one day a dealer brought a dozen belts for sale. It was said that five or six jealous husbands bought them and proceeded to fit them to their wives, but the locksmith was soon requisitioned to make false keys and it was said that finally the dealer was threatened by some gentlemen of the court, the remainder of the belts being thrown away.”

When we come to the latter half of the seventeenth century we find one Jean Buvat mentioning the girdle of chastity in his *Journal de la Régence*. Apparently, this was forced upon Charlotte Aglaé d'Orléans who married the Prince of Modena. From the MS. of Buvat, which is now in the Bibliothèque Nationale, we learn that the belt was made of velvet to surround both the loins and the thighs of the wearer. A metal plate was so fixed on it as to press tightly against the vulva, enclosing the latter completely, a small hole in the plate having been made for the natural functions.

Buvat makes it quite clear that such or similar girdles were in common use among the Italian society of those days.

The girdle of chastity was known in Germany at least by the sixteenth century. Fischart has mentioned it in the 1590 Strasburg edition of his *Gargantua*. He writes about the girdle and the cunning of women against which metal plates and iron locks were of no avail. It is certain that the chastity belt was also known in Austria, as in the year 1889, a skeleton was discovered in a little Austrian church, the bones of which were still surrounded by such a belt. The find was dated by the famous antiquarian, E. M. Pachinger, to belong to the opening years of the seventeenth century.

Then, in the middle of the eighteenth century, we hear of the case of Mademoiselle Marie Layon v. Pierre Barlhe regarding the cruel use of such “chastity

measures" against the woman. Freydier, the lawyer for the prosecution, described the contrivance as a sort of woven wire drawers which could be padlocked and sealed in many places. Even the holes made for the purpose of urination had sharp spikes round the edges to prevent any attempt at sexual intercourse through them.

Although very little information is available, it seems quite certain that the girdle of chastity or a very similar device was known in other countries outside Europe. It is almost definite that in America of old, the Indian girls as well as the women of the pioneers who settled down in Pennsylvania were forced to wear devices not unlike the true chastity belt. According to Dr. L. Stephen of Reading, Pennsylvania, they were made of thick leather studded with metal rivets. A belt passed between the legs, being padlocked on the back to the strap passing round the body. The girdle was known as *Futsa-shdupper*, the literal meaning of which, according to Dr. Stephen, is "private organ shield." It is even said that Pennsylvanian mothers would fit such girdles on their young girls when they went out or attended mixed picnics at which men were to be present.

It is believed that the American Indians also used a similar device to ensure chastity.

In P. C. Remondino's *History of Circumcision* (1801) we come across the statement that Colonel du Bisson noted the use of such contrivances among the harem girls of Sudan. The Colonel observed many such girls going about unattended by the usual eunuchs but walking rather peculiarly. This led him to investigate further. He discovered that these women were wearing a sort of chastity device made of a bamboo stick which was pushed into the vagina while a bigger shield covered the vulva. This was belted and padlocked around the body. Every girl was fitted with this before she was allowed to leave the harem grounds unattended.

"It has been stated that in Oriental harems when husbands permit a wife or odalisque to visit a friend

and they have no eunuch slave to send with them as a guard, they fasten an arrangement on them which consists of a belt that goes about the waist," writes Dr. O. A. Wall in *Sex and Sex Worship* (1922); "to the back of this is attached an iron or leather band that passes through a hole in a round wooden stick about four or five inches from one end; this end of the stick is pushed in the vagina and the band is brought up in front, tightly drawn up and locked to the belt so that the wood cannot be removed from the vagina. The lower end of the wood extends to the knees, so that the woman is necessarily and uncomfortably reminded that she belongs to her husband or master." This supports Colonel du Bisson's observations.

According to Dr. Dingwall, who has made a thorough study of the subject, the use of chastity belts is not quite extinct even in these days. Some years back he received a letter from a young New Zealander in which the latter wrote that a friend of his on attempting to have sexual relations with a young girl of the West Coast of New Zealand, found on removing the girl's clothes that she was fitted with a metal plate locked to a hip band and firmly pressing against her external genital parts.

Girls were often forced to wear these girdles in order to prevent auto-erotic practices. In 1848, an Edinburg doctor, John Moodie, published his *Medical Treatise* in which he explained how to make chastity belts for girls addicted to self-abuse. His model consisted of a frontal fretted pad which pressed against the vulva, the top resting on the mons veneris and the bottom on the perineum. This was to be fixed to belts attached to tight-fitting drawers and the whole securely locked!

In July 1930, Miss A. was brought to a hospital in Paris for treatment of habitual auto-eroticism. On examination she was found to be wearing a girdle of chastity bought in a Parisian shop. It consisted of only one plate covering the external genitalia. The whole case is fully described in the *Annales de Méd. légale, de crim. & de police scient.* of July, 1930.

It is surely not too much to believe that husbands, or lovers, out of jealousy, even in modern times, may force their wives or sweethearts to secure themselves with such devices. Many instances of such action are known. The law cannot prevent a woman from being compelled to wear these abominations ; but it can step in when the compulsion borders on cruelty. Many such cases have been recorded by Dr. Dingwall in his famous book, *The Girdle of Chastity*. Here are some of them :

One of the earliest known cases of such compulsion to wear a girdle came to the courts in the middle of the seventeenth century. The husband lost the case and was ordered to immediately hand over the key of the girdle to his wife.

In the year 1892, occurred the famous Hufferte affair in Paris. Hufferte, a jam maker, was accused of violating a young girl working in the same factory. The relationship between them was quite normal at first, but his jealousy soon made him persuade the girl to wear a chastity belt. Shortly afterwards, the girl, Ana B., got fed up with the whole affair and complained to the authorities. Hufferte was arrested, tried, and condemned to two years imprisonment.

About ten years later, a similar case occurred in Rome ; but the parties concerned belonged to a much higher social level. The husband, a sculptor by profession, compelled his wife to wear a girdle which he had himself made. The woman's friends learned of this and dragged the whole matter to court. The husband confessed but stated that he himself removed the girdle twice a day for his wife's convenience as it was not provided with openings for the calls of nature!

The Affaire Parat scandalised Paris in 1910. An apothecary, M. Parat, was accused of cruelty towards his wife. When the police raided his house, they found the poor woman tied to a bed post and wearing a belt made of chain mail, securely locked.

We now come to very recent times. A case was reported from Paris in September 1932. While visiting

the Musée de Cluny one day, Henry Littière, a worker at the French Mint, chanced to see some chastity belts. Being of a very jealous disposition, he had a similar device made by a firm dealing in surgical instruments and forced his wife to wear the contraption. At last, Littière was arrested on the charge of cruelty and sentenced to three months' imprisonment. The sentence was, however, reduced later on to one week. But the matter did not end there.

In 1934, we again find Littière in court (according to *Time & Tide* of April 7, 1934, London), for his wife was found once more wearing the girdle! He defended himself by saying that she was using the belt of her own free will, and had even told him to be careful and not to lose the key! He further urged that probably he was a bit crazy but that his wife could not look at a man without running after him.

We read with great surprise in the *Chicago Times* of December 4, 1933 and January 29, 1934 of the establishment of an antisemitic Hungarian society called the League of Awakened Magyars. The members of this ridiculous league demanded the introduction of an Act compelling all unmarried girls over 12 years old to be fitted with chastity belts, the keys to be kept by the fathers and handed over to the husbands on the girls getting married. It goes without saying that the proposal was not even considered.

Cases of compulsory wearing of the girdle are not unknown in America. In the year 1931, John Bartz, full of jealousy for his wife, compelled her to wear a chastity belt. For twenty long years, the poor woman complied, but at last she left her husband and complained, whereupon Bartz was arrested and charged with cruelty.

After reading of such cases, it is not difficult to believe that the girdles are still occasionally employed. We have already seen that this device has been in use for many centuries. It is, therefore, not surprising to find the belts mentioned in ancient literature. Dr. Dingwall draws our attention to the following reference:

"Lock her from Man and Beast, and all Content,
She'l make thee Cuckold with an instrument."

Truly, how useless it is to attempt to curb a woman! She will always find means to outwit a poor man.

The Girdle in Ancient Times

Probably, the earliest mention of the chastity belt is that in *Novellae* by Girolamo Morlini who lived in the first quarter of the sixteenth century. The author tells us of a married woman who fell in love with a youth and seduced him. In vivid terms, Morlini describes their nights of love. But the angry husband arrives on the scene one night and promptly clasps a girdle on his wife.

Dr. Dingwall points out that mention of the girdle is also to be found in English literature. For example, we read about it in the works of Sir David Lyndsay, written in 1500. The reference occurs in a work preserved in the Bannatyne Manuscript. An old man, leading his wife in a dance is made to say :

“Bessy, my hairt, I mon ly down and sleip,
And in myne arme se quyetily thow creip,
Bessy, my hairt, first lat me lok thy c—
Syne lat me keip the key as I was wount.”

Rather curious, isn't it? But the story does not end here. The old man goes to sleep with the key under his head. Bessy's lovers then creep up for her favours, to one of whom she replies :

“Now welcome to me aboif thame aw.
Was nevir wyf sa straitly rokkit
Se ye not how my c—is lokkit.”

However, Bessy makes her lover steal the key from under her old husband's head and the two go off remarking, “Na than lat us go play our fill.”

How true are the lines of Mennis and James (1655) :

“For women arē like angry Mastives chain'd,
They bite at all, when they are all restrain'd.
We may set locks and guards to watch their
fires,

But have no means to quench their hot desires ;
Man may as well, by cunning, go about,
To stop the Sun in motion, as by doubt,
To keep a nettled woman, if that she
Strongly disposed be to Venery."

French literature, especially of the seventeenth century, also abounds in references to the girdle of chastity. For example, we read about it in M. A. de Gérard's *La Rome Ridicule* and in D. C. de Nanteuil's *L'Amour Sentinelle, ou le Cadenas forcé*. Actual descriptions of girdles are to be found in the *Satyra Scudica* of Nicolas Chorier. Why, the plot of the novel, *L'Amour en fureur*, published in 1690, centres round the adventures of a woman who was forced to wear such a belt. Similarly, a satire on the girdle was published in Paris at the beginning of the eighteenth century.

Even German literature is not free from allusions to chastity belts. They were called 'Italian locks' and this device is often brought up in literature when faithlessness of women is under discussion.

INFIBULATION—FORCED CHASTITY

INFIBULATION! One more example of man's inhumanity to man! But what is it? What is this brutal practice? According to the *Concise Oxford Dictionary of Current English*, infibulation means the "Fastening of sexual organs with clasp to prevent copulation." In the previous chapter, we have discussed the girdle of chastity once used to prevent women from having extramarital intercourse. The purpose of infibulation seems to have been the same, except that this operation was also widely used on men. The basic idea was—shall we say, is?—to fasten up the genital organs in some way or other—by means of a clasp, fibula, buckle, or by closing up the vagina in women—so as to hinder all copulatory acts.

We must here mention that our knowledge of these practices, especially of male infibulation, is due chiefly to the researches of Eric John Dingwall and the brilliant exposition of the subject in his classic work, *Male Infibulation*.

The term "infibulation" has often been misused and applied wrongly to the process of tying up of the foreskin with a band, discussed later in this chapter. For the time being, we shall consider only true infibulation—that is, all devices and operations preventing the prepuce from slipping over the glans penis and so hindering any form of intercourse and even erection in the majority of cases.

Male Infibulation

Let us first of all discuss male infibulation. The apparent reasons for the practice seem to have been many. At least four of them are well established. They are: 1. The preservation of the voice of singers, etc. 2. The prevention of coitus, probably under the mistaken notion that such "carnal" acts would be harmful to the voice of singers. 3. The increasing of sexual

attractiveness of the man as mentioned by Juvenal and Marital. 4. Lastly, the concealment of the circumcised state of the penis. All Jews in those days were circumcised and were looked down upon by the Romans. Hence the artifice.

Probably, the earliest reference to infibulation in the English language is to be found in Bulwer's *Anthropometamorphosis*, written in the year 1650. In this work, the art of infibulation is clearly described as the "buttoning up the prepuce (foreskin) with a Brasse or Silver button."

Ancient literature, unfortunately, does not abound in references to infibulation. Probably the fullest and best account is that to be found in *De Medicina* by Aurelius Cornelius Celsus, first published in Florence in the year 1478. Eric Dingwall explains it thus :

"First of all the prepuce is drawn forward and marks are made on either side of it in such a way that, when it is released, these marks do not return over the glans. If this is tested and it is found that the marks are free from the glans then these will be the places where the fibula will be applied. After the prepuce is marked in the right places, holes are drilled with a needle and thread, the two loose ends being tied together and run through the holes daily until these are healed, leaving only two little orifices on either side. The thread is finally removed and the fibula or clasp is attached which, according to Celsus, should be light in character."

One thing is certain, that fibula means a clasp or buckle, properly an article for fastening together garments. But from some writings, it appears that very often the fibula was in the form of a tube or sheath, covering the penis. Whatever form it took, it was always made of metal, probably of gold, silver, or bronze.

Juvenal, the famous Roman poet and satirist, mentions infibulation in his *Satires*. He speaks of certain lascivious women and says that the fibula of comic actors could only be loosened at high prices. In

the *Epigrams*, Martial also mentions that many comic actors and "cithara" players wore the fibula so that they could sell their sexual favours at a high price. Apparently, infibulated men were in great demand.

Perhaps the musicians primarily wore the fibula to prevent themselves from indulging in excessive sexuality and thus to preserve their voice. Celsus has certainly mentioned that this operation was performed on youths because it was supposed to have a beneficial effect on their voices and health; but it is equally clear that these musicians were quite willing to remove the clasp and grant sexual favours if paid highly enough.

It is interesting to find out if infibulation really had any effect on the voice or the health of the wearer. It seems very doubtful if wearing a clasp on the penis and not indulging in sexual intercourse could have any real value. It is true that forced continence might have some effect on health. If sexual maturity could be avoided by complete abstinence from sexual affairs, it would certainly delay the breaking of the voice that always takes place at puberty. And thus, indirectly at least, infibulation would help. That some such idea was current in ancient days is apparent from the writings of Riolanus (*Anthropographia*, 1626) and Holyday (1673). The latter has made rather a quaint statement:

"...the instrument of servilitie applied to those that were imploy'd to sing upon the stage; the *Praetor*, who set forth Playes for the delight of the People, buying youths for that purpose. And that such might not by lust spoile their voice, their overseers clos'd their shame with a case of metal, having a sharp pike of the same matter passing by the side of it, and sometimes us'd one of another form; or by a nearer crueltie, they thrust a brazen or silver wire through that part which the Jews did lose in circumcision." (Eric Dingwall.)

Anyway, there seems no doubt that women favoured infibulated men. Both the ancient writers, Britannicus and C. Rambach, agree on this point. "Although it has been considered curious that infibulated

persons should offer any attractions to lascivious women it seems fairly clear that, from the very nature of the case, a man, having had the impediment removed, would be in a condition to satisfy the most imperious demands made upon him, an enforced period of probably unwilling abstinence having sharpened his sexual appetite which would be still further heightened by the knowledge that his services were so eagerly desired," argues Eric Dingwall. "Thus Calderinus, whom we have already quoted when dealing with Martial, distinctly inclines to the view that the Roman women especially lusted after infibulated singers...."

The Danish doctor and antiquary, J. Rhodius, has declared that sometimes even athletes were infibulated. Chastity in their case may have sometimes helped to a small extent, although this is against modern thought. Other ancient writers have also substantiated this statement. It may be taken as certain that they, too, sold their favours to sex-mad women at a very high price.

It is not very surprising to read that the Romans practised infibulation as a cure even for auto-eroticism. Very often those addicted to such practices and those suffering from excessive nocturnal emissions tortured themselves with the fibula.

Vogel was probably the first—this was in 1786—to suggest infibulation as a remedy for masturbation. He certainly was very enthusiastic about his discovery. Here is what he has left us, according to J. Jaeger (*Grundriss der Wund-Arzneykunst in dem ältern Zeiten der Römer*, Frankfurt am M., 1789) who commented on Vogel's suggestion three years later :

"All warnings, all vivid stories of death, the devil and eternal damnation is lost upon the soul of such a slave of lust, just as a drop of water upon a glowing coal. How shall we meet this unspeakable misery? There is one way which I indeed do not know from personal experience, but which witnesses declare to meet with the desired result, and which I advise urgently in doubtful cases. That method is infibulation." (*Male Infibulation.*)

In 1803, J. C. Campe reported to have cured a man given over to auto-erotic habits, by making him wear a ring for fifteen years ! However, unlike the others, he does not consider this method either to be painless or quite safe.

It is known that very often small cages were fitted over the genitals of boys to prevent them from auto-erotic practices, the keys being kept by the father. J. L. Milton also has described what he calls effective mechanical preventives of masturbation in his *Spermatorrhæa* (12th editon, 1887). He has written of circles of leather fitted on the inner side with spikes. The "victim" was supposed to wear this ring before going to bed for the night. Naturally, as soon as erection took place, the spikes pierced the penis and so at once aroused the wearer. "In one case a patient himself invented a ring which was worn in a different manner," Eric Dingwall tells us. "Instead of being fitted on to the body of the penis, it was slipped behind the glans and underneath the prepuce. In another case, cited by Milton, a complete electric installation was arranged by the bedside, a loud alarum going off at the commencement of an erection, which successfully aroused the sufferer and enabled him to ward off the dreaded consequences."

The practice of infibulation has now almost disappeared, at least among the more civilised races, and fortunately too ! Whenever we hear of it now, it is always the work of jealous lovers. Dr. Marx reported a rather interesting case in 1822 in the *Gazette de Santé*. A prosperous French manufacturer, about fifty years old, one day consulted a Dr. Petroz for ulcers and discharges on his genital organ. On examination, it was found that the prepuce had been bored with small holes, which were quite clearly made by some sharp instrument. On enquiry, the patient confessed that he had once fallen in love with a beautiful Portuguese girl who happened to be of an exceptionally jealous nature. One night, a sharp prick on the glans suddenly awakened him and he found that he had been infibulated with a gold clasp which had been passed through the foreskin

and fastened with a small lock. The key to it was in the girl's possession. He wore the strange device for a short time, which she undid only when it pleased her. Some time later, he discovered that he had been fitted with a second fibula which also he consented to wear, so enamoured was he of the girl. But these two fibulas led to irritations and at last forced him to seek medical advice. That man was crazy enough to wear two clasps, properly locked, for nearly five years. Really, what a lot a man will put up with for love.'

We come across a rather similar incident in the *New Orleans Medical & Surgical Journal* (1899-1900, LII) described by E. Fenner. A woman, jealous of her lover, slipped a brass ferule, nearly three-quarters of an inch wide, over the man's penis while he was sleeping. It is said that nearly two hours were required to remove the cap and that it had to be cut open with files !

Infibulation as a Birth Control Measure !

Probably the strangest reason for advocating infibulation was advanced in 1827 by Karl August Weinhold, Professor of Surgery, at the University of Hallé, in a small book with the long title : *Von der Übervölkerung in Mittel-Europa und deren Folgen auf die Staaten und ihre Civilisation*. No, you need not try to remember the name ! In short, infibulation was put forward by him as a birth control measure. He advocated the infibulation of a large portion of the male population of Central Europe, thus reducing over-population and its attendant poverty and misery. Men between fourteen and thirty years of age were to be infibulated, the age varying with different individuals. According to Weinhold, the operation could be as easy as vaccination. The foreskin was to be pulled out, two holes bored through with a piercer, and through these, four or five inches of wire were to be passed, the ends of which were then to be twisted together and soldered ! Anybody found meddling with his fibula was to be severely punished. Offenders from fourteen to seventeen were merely to be birched ; those from eighteen to twenty-four years old were to be made to work on the

treadmill; while those from twenty-five to thirty were to be imprisoned and kept on a diet of bread and water. Really, what strange things the human mind is capable of conceiving.

The Roman and Greek Forms of Infibulation

We have seen the form infibulation generally took—a ring or rod passed through holes bored in the foreskin. Eric Dingwall calls this the Roman type. Among the Greeks, and probably among the Etruscans as well, infibulation of another sort was also popular. Unfortunately, very little is known about their method or methods. But it seems certain that the prepuce was bound in some way or other with a piece of tape or string so as to keep the glans covered by the foreskin. Why this was done is not clear. Some believe that the Greeks were very modest about genital exposure and considered it vulgar to expose the glans. This hardly seems reasonable. Others believe that by tying up the prepuce, the Greeks thought they were conserving strength. Whatever the reason may have been, this tying up of the foreskin is not infibulation in the sense we have considered it so far and should not be confused with it. Dingwall suggests that this Greek practice should rather be called *cynodesmion*.

Infibulation in Other Parts of the World

Although upto now we have considered male infibulation among the Romans only, it was by no means unknown in other parts of the world. According to M. Schurig, writing in his *Spermatologia*, it was practised by the Arabs and the Egyptians who had taken chastity vows. G. Menavino (Fiorenza, 1551) too, speaks of the use of the fibula, either in the form of rings or thin needles, among certain Moslem devotees; while W. Schouten declares that Persian ascetics wore metal rings in their members. It is certainly not unknown even in India. Both, H. Glasenapp and A. Grünwedel, testify to the use of the infibulatory ring or *lingavalaya* in this country. The Digambaras often went about—perhaps they still do—with a ring passed through the prepuce as shown in the wall

painting figured in A. Von de Coq's *Die Buddhistische Spantantike* (1722).

According to Dingwall, certain Indian tribes believe in wearing a ring passed through the prepuce as a sign of modesty. Among the Tankhuls and the Naga tribes of Manipur, the ring is made of bamboo or bone and is generally from an eighth to a quarter of an inch wide. The idea of modesty does not go far enough and we are inclined rather to believe the explanation given by the natives themselves, that the ring curbs their passion evoked at the sight of their scantily-covered women. "The Nagas of Assam, according to McCosh (*Advice to Officers in India*, 1856) go naked with the exception of having a fold of the prepuce drawn through a small ivory ring, considering it indecorous to appear in female society without it. These rings, he says, are sold in the bazars of Manipur, and Damant (*Indian Antiquary*, 1879, viii, 206) supplements this information by saying that they are sometimes made of deer's horns or dark-wood."

The covering of the glans with a cap made of various materials, or by pulling the foreskin forward and tying it over the glans seems to be very common among certain aboriginal tribes. Many different reasons for the practice have been advanced but we are not concerned with them here. But as it is likely that this is done to decrease the normal sexual impulse, the practice is analogous to infibulation and so takes a right place in this chapter. Eric Dingwall devotes many pages to this particular aspect of the subject. But the following tabular synopsis should be enough for us :

Natives of the Admiralty Islands: When the men do not have their customary bark cloth covering the genitals, they wear, according to H. Moseley "a shell on the penis. The shell has its inner whorls cut out, but not so as to widen the mouth very much, if at all; and a very sharp edge is left at the cut surface, and it is extraordinary that it can be worn without inconvenience." Parkinson

confirms this and adds that very often the shells are ornamented on the outside.

Natives of New Guinea : The male inhabitants of Humboldt Bay on the north coast of Dutch New Guinea, cover their penis with a small gourd and very often that is the only covering they have on the whole body. Bamboo penis-cases are also known here.

The Brazilian Bakairi : These people pull their foreskins to twice their normal length. This is certainly not analogous to infibulation.

The Philippine Islanders : The male natives of the Erromanga and Tanga islands tie round half their members with cloth or plantain leaf and then cover them with a small mat made of bark or leaves. These mats, which are from 17 to 24 inches long and about 6 to 8 inches broad are tied to the waist by a string made of hair.

The Kalembsies of S. E. Africa : The penis is first wrapped round with cotton or grass cloth and then an eight to twelve inch long tube made of grass is slipped over it.

The Maoris of New Zealand : The prepuce is drawn forward and tied up to cover the glans.

Natives of South Africa : The covering of the glans is quite common among them. The covers may be made of pods, leather or other materials, often ornamented with glass beads and tassels. Wooden or grass penis-cases are also popular among certain tribes.

Brazilian tribes : Certain Brazilian tribes draw up the penis and fix it under the waist-girdle so that the prepuce, drawn over the glans, is pinched by it and so kept in position. Other tribes wear some kind of sheath covering the glans.

The Eskimos : It is said that occasionally the Eskimos tie a thread round the prepuce when bathing together with women, mixed bathing being quite common. It is likely that this is done to prevent

excessive sexual excitement likely to be caused during the mixed bathing by the sight of the nude female forms.

Infibulation of Women

Infibulation was not practised on the male only. It was, and still is in certain parts of the world, almost as common to infibulate women by closing up their outer sexual parts by some means or other. But this should not be confused with the shearing off of the nymphae or the clitoris so common among certain aboriginal tribes.

The simplest form of infibulation involves the boring of two small holes in the labia majora or the labia minora and just above the vaginal outlet. A ring is then passed through the holes, thus closing up the orifice. This probably is the only true form of female infibulation.

There is no doubt that this method was in common use in the East even at a very early date. In the first volume of Ploss-Bartels-Dingwall's monumental work, *Woman*, is the illustration of an old Indo-Persian miniature depicting the return of a soldier and a woman wearing an infibulatory ring. Again, in the 1911 *Census of India*, E. A. Gait mentions the fact that certain Sindhi women are accustomed to wear such rings. Probably they are made to wear them as a protection against extra-marital affairs while the suspicious husbands are away from home.

Another and certainly a more cruel method of infibulating women was to sew up the labia. In the 1737 Leicester (England) assizes, a man was charged with attempting to sew up his wife's parts because of intense jealousy. During the trial it was stated that "the said George Baggerley, a certain Needle and Thread into and through the Skin and Flesh of the Private Parts of the said Dorothy in divers Places then and there wickedly, barbarously and inhumanly did force, and the said Private Parts of her the said Dorothy Baggerley, with the Needle and Thread aforesaid, did then and there sew up." It is reported that the husband was fined

twenty shillings and sentenced to two years' imprisonment. Full particulars of this interesting case are to be found in *The Gentleman's Magazine and Chronicle* of 1737.

Infibulation of girls by sewing up the labia is also known among the Somali, according to King. When the girls are about eight years old, the clitoris is drawn out from its normal position and completely cut off. The internal sides of the labia are next scraped with blunt knives, leaving a small part in the centre untouched. The lips are then pressed together and sewn up with two or three stitches, after which the poor suffering girl's thighs and knees are firmly bound together. After a month or so, healing takes place, closing the genital orifice except for a small hole not much larger than the anus.

In the *Indian Medical Gazette* of the year 1917, N. K. Kallianwalla has reported a similar operation observed in India. Silk ligatures were used to sew up the labia majora, leaving enough space for the usual natural processes to be carried out.

But the method of the tribes of the hinterland of Ekrika (Niger Delta) is even more horrible. Comte de Cardi tells us that the inner surfaces of the labia majora are scraped with a blunt instrument till they begin to bleed, when the lips are just pressed together and kept closed till they unite because of the raw surfaces, thus completely closing up the vagina.

This seems to be quite a common method of infibulating women, especially in Central and North-Eastern Africa. The account of the method given by Professor and Mrs. Seligman in *Harvard African Studies* (1918), used by a Sudanese Arab tribe, the Kâbabîsh to be exact, will give you a good idea of the barbarous operation.

The girl, generally between three and six years old, is first placed flat on her back. The legs are then flexed strongly on her abdomen, with the thighs separated widely. The "surgeon," generally an old woman, first of all pulls out the clitoris and snips it off

flush to the skin. Then she callously slices off all the external parts of the vulva leaving only a small portion over the perineum intact. The wound is next covered with some flour and the legs secured together firmly. The child is kept in this tied up state for two or three weeks. After this period, when the wound has healed, nothing is left of the vulva except a small hole necessary for the natural functions.

Vita Hassan has reported something very similar about the Sudanese women :

“ In the Sudan, most of the tribes extend this operation to a hideous mutilation. This is performed on children six years old with all the festivities customary at a wedding. Clitoris, labia majora and the most projecting edges of the inner lips are shorn off with a razor, leaving the pudendal region a bare flat wound. Then the raw edges are firmly sutured together, leaving one small slit into which a tiny tube of cane is slipped for urination. After some days have elapsed, the edges unite, the wound is cicatrised and closes and the tube can be removed. The woman has become a monster and the sacred and accursed rite has been fulfilled.” (*Woman* by Ploss, Bartels, Dingwall.)

It seems that infibulation by pressing together of two raw surfaces is more common than actual stitching together of the vulvular lips. It is certainly the most popular method in the Sudan as reported by Professor and Mrs. Seligman, Vita Hassan, and Dr. Peney. But, apparently, a similar operation is also performed by the tribes living in the south of the First Cataract of the Nile. The girl is laid down, while an old woman scrapes the surfaces of both the labia with a sharp knife, till they become completely raw. A small strip towards the anus is, however, left unscraped. Then the girl's knees are tightly wrapped round with a *ferda*—a long strip of cloth with tasselled ends that is used by both men and women to wrap around themselves. In time, the raw surfaces unite except for a small hole through which a piece of quill or tube of cane is inserted for the purposes of nature.

A similar method seems to be in use among the Nubians, according to Sir Samuel Baker, and by the tribes of the Dongola, as reported by Cadalvene and Breuvery. The girl is placed flat on her back, the legs flexed and the thighs separated widely. The lips of the vulva are then completely sheared off with a sharp knife, a small tube inserted, and the edges kept pressed together till they have united in about a couple of weeks' time. When healed, no sign of the usual sex parts is visible, except for a small hole.

Some races prefer to scrape the surfaces of the labia and then instead of tying the legs together, sew up the lips. The method adopted by the Somalis has already been described. But according to Bieber, the same operation is common even among the Moslem Galla of Harai. Girls from eight to ten years of age are infibulated, the process of stitching being called *mutscha durba*. The mother of the girl herself scrapes raw the inner lips, and then sews them together, using horse-hair. A small hole is, however, left for menstruation and urination.

From this it will be seen that the infibulation of women is a very widespread custom. It is fairly common even among other races apart from those already mentioned, races like the Galla, the Harari of Massowah, and the Bedouins of the Western Bayuda Steppe, north of Khartoum. The age at which the operation is carried out differs among the different peoples but the method is more or less the same—always brutal and extremely crude.

Defibulation of Women

It goes without saying that infibulation makes it impossible for the woman to have normal sexual intercourse. When this is found necessary for the sake of motherhood, the vaginal orifice has to be reopened; in other words, the woman has to be defibulated. This practice is known in many parts of the world.

Werne tells us that among the tribes inhabiting the region south of the First Cataract of the Nile, a woman who usually carries out infibulation approaches

the prospective husband of the girl to be defibulated in order to measure the exact size of his phallus. She then makes a model of clay or wood of this size and with this incises the scar of the previous infibulation. The crude instrument is kept in the vagina, wrapped in a dirty rag to prevent it from adhering to the wound. When the girl has been duly married, the husband takes his tortured wife and without any regard for her pain, removes the artificial phallus and has intercourse with her. As soon as a child has been born the poor woman is again infibulated and so it goes on, infibulation and defibulation following each other in succession. Brehm fully corroborates this statement.

Vita Hassan has reported a similar practice among the Sudanese natives—a practice common among the majority of the Mahommedan tribes of southern Africa. As the child at birth can under no circumstances pass through the infibulated vulva, the poor woman is made to undergo further tortures. The muscles "from the groin to the reins are severed in order to liberate the infant." After the delivery is complete, this fresh wound is sewn up, once again making it impossible for the woman to have sexual intercourse. But, sometimes, the women themselves desire to be re-infibulated after childbirth, if we are to believe Lanzi. According to him, the women of the Danakil voluntarily request this further operation.

A curious and horrible method popular among the Somali is described by King. He writes :

"In the town of Zayla, an elderly and expert woman of a strange tribe—*midg'an*—accompanies the bridal pair to their chamber. This woman performs the operation on the bride, who is held fast by the husband, so that her convulsive struggles are in vain. Then the woman leaves the room or tent and the kinsfolk and acquaintances outside the door dance, sing, scream and clap their hands in order to drown the bride's shrieks of pain. And in the interior of Somaliland, the young husband himself generally makes the necessary incision while two of his near male relatives hold down the bride." (*Woman*.)

Re-virgination of Women

Whilst we are on the subject of artificial chastity, a few words about the surgical restoration of virginity will not come amiss. Considering how essential men consider virginity in women to be it is not surprising that girls will often undergo pain and torture to be re-virginated in the event of their having lost their maidenhead. As Dr. Bauer says, "All this is due to the ridiculous requirements of the vanity and egoism of men, who wish to be the first to have intercourse with a particular woman."

Dr. Bauer further tells us in his fine work, *Woman* (A Treatise on the Anatomy, Physiology, Psychology, and Sexual Life of Woman):

"There is a mediaeval poem *La Celestina*, which gives a very good description of the life and customs of the procuresses of that age, who were deeply versed in magic and witchcraft. In it we read the following account of revirgination: 'As for maidenheads, she made some out of animal bladders, and others she fixed by sewing. In a gaily coloured box she had a set of furriers' needles and some waxed silken thread; she had roots of dogwood, Hoja-Plasma, onions, leeks, and carline. With these she worked wonders, so that when the French ambassador came she sold him the same girl three separate times as a virgin.' This quotation gives us some idea of the methods employed for re-virgination in those days. In general, what was done was to sew up the vaginal entrance, and at the same time to employ caustic or stringent medicaments to cause contraction of the vagina. Such operations must have been extremely painful and dangerous, for they were not carried out by the skilled hand of the surgeon, but by some ignorant woman. Procuresses and barber-surgeons made a business of restoring lost virginity in France during the Middle Ages—*répare le pucelage perdu*. They used rusty needles, blunt scissors, and various sewing materials, as well as broken glass, strong acids, and other irritants. It would be an error to assume that such practices are peculiar to

the Middle Ages. I know that gynaecologists in modern civilised countries are frequently asked to perform surgical revirgination. The sensational London *Pall Mall Gazette* scandal in the eighteen-nineties brought facts to light which prove that, in civilised England, the mania for defloration led to a veritable cult, and that the demand for virgins could only be satisfied by girls being artificially revirginated three, four, or five times." This is a revelation of which civilised humanity ought to be ashamed.

The Persians, too, had a funny way of fooling the husband on the nuptial night. If the wife did not really happen to be a virgin, a blood-soaked rag was carefully placed high up in the vagina before the first coital act. When blood flowed out and the man saw his member all blood-stained, he happily believed that he had just accomplished defloration of his "innocent" wife.

NOTE: In Europe, astringent solutions (for example, alum dissolved in water or vinegar) were used to tighten up relaxed vaginal walls and thus approximate the virginal condition of the vagina. The other sign of virginity—bleeding accompanying the defloratory coitus—was imitated by sprinkling the bed sheets with pigeon's blood. Another method used for providing the bloody discharge which generally accompanies defloration has been mentioned by Erich Wulffen in his *Woman as a Sexual Criminal*. The vaginal walls were blistered by the application of leeches. These blisters, full of blood, naturally burst during coitus.

XXVII

THE RIGHT OF THE LORD TO THE FIRST NIGHT

(*Jus Primae Noctis*)

“**D**ROIT du Seigneur,” meaning, the “Right of the Lord,” or the “Right to the First Night” as it is often known is, as Paolo Mantegazza explains in his *Gli amori degli uomini* (English translation by Samuel Putnam, 1935), “a lascivious tribute levied by feudal lords upon their vassals, in accordance with which the lord enjoyed the first embrace of the vassal’s bride.” Similar expressions to the French “Droit du Seigneur” are to be found also in the Latin, Italian, Spanish and other languages, which shows how widespread must have been the custom. For example, the Scots have a saying: “Noblemen should use (common) menis wyfes at their pleisour.” The custom is said to have originated in Scotland. Yet, it must be pointed out that many authorities, like Schmidt, deny any such custom, calling it a mere “learned superstition” or just a joke. It is rather significant, though, that the famous Scottish authority, Hector M’Kechne, believed that such a custom did once exist and that the lords took advantage of their right to have the first sexual relations with a newly made bride. This has been made very clear in the *Judicial Review*, vol. 42 of 1930.

It is said that among certain tribes in India, the newly married girl is always deflowered by the Head Priest of the tribe. It is suspected that such customs exist even today in many parts of the country.

Cases of such tyrannical usurpation of the bridegroom’s right are known to have occurred also in very ancient days. Heraclides Ponticus (probably 360 B. C.) tells us of a certain lord of the island of Cephalonia who was in the habit of deflowering all his girl subjects before marriage. Herodotus also writes of the Adyrmachidians who presented their virgin brides to the

king, who had the prerogative of deflowering them, if he so wished. Mantegazza draws our attention to the fact that there is a reference to a similar custom in the Talmud about a virgin sleeping with the Taphsar before having any sexual relations with her husband.

The "Right to the First Night" also seems to have prevailed among the Arabs of old, as references are to be found in Arabic literature of from the ninth to the fourteenth century. According to Mantegazza, Cadamustus said about the Teneriffe women that "virgins could not become women until they had first slept with the lord a night, which was looked upon as great honour." Again, Barroas (1542) informs us that on the island of Canaria, "Women might not marry until they had first been corrupted by those knightly gentlemen."

The once widespread prevalence of *Jus primae noctis* in Asia and Europe is established by many ancient documents. The custom seems to have existed even in Russia if we are to believe Westermarck (*History of Human Marriage*, 1894). Still, except perhaps in Scotland, it is not possible to prove the existence of a legal enactment on the subject. But, according to Boece's chronicle, as cited in Sir James Balfour's *Practicks* of 1578 (published in 1754), King Ewen III of Scotland, passed such a law about 875 A. D. It ran as follows :

"Ane other law he maid, that wiffis of the commonis sal be fre to the nobilis ; and the lord of the ground sal have the madinheid of all virginis dwelling on the same."

This statement, though in old English, is clear enough to need any explanation. However, Boece tells us, that this vicious law was revoked later on about 1089 A.D. in favour of a coin payment. This was in the reign of Malcolm Conmore, the payment being only symbolic in later times. This was known as the "merchatis of women." Paolo Mantegazza believes that the payment was very small and amounted to about three to five pence, or half a mark of silver in Scotland itself.

Among many tribes the right degenerated into incest. The defloration was in such cases carried out by the father. For example, Westermarck, quoting the statements of the seventeenth century Herfort, points out that it was usual among the Sinhalese for the father to deflorate his own daughter on the eve of the marriage. A more or less similar custom has been observed among the Malaysians too.

Westermarck also makes the curious statement that in some other races, the right to the first night may be openly offered for sale. This is known among the Mfiote, a tribe inhabiting the Loango coast. Girls who have reached puberty are dressed up and taken round from one village to another and openly sold to the highest bidder.

It must be pointed out that although many authorities agree about the prevalence of the *Jus primae noctis* in olden times, Lord Hailes in his *Annals of Scotland* of the year 1797 angrily refutes the tradition, calling it "one of the worst fables in the fabulous history of Hector Boece." Craig, the famous authority on Scottish legal matters, although believing in the existence of the custom, thinks that it really originated in France, being a part of the *Jus feudals*. Apparently, the great Scottish novelist, Sir Walter Scott, believed in the authenticity of the custom; this is clear from his novel, *The Fair Maid of Perth*. He has written: "The ancient laws of Scotland assigned such a privilege to every feudal lord over his female vassals, though, lack of spirit and love of money hath made many exchange it for gold." This statement occurs in the novel mentioned above.

According to M'Ketchnie who made an exhaustive study of the question, the lord might even transfer his right to anybody else he wished, for any reason he may think of. It seems that, later on, the custom deteriorated into a merely symbolic gesture. For Paolo Mantegazza has remarked that the right was sometimes exercised symbolically by just putting a leg in the bride's bed.

The "Right to the First Night" has given rise to many plays, comedies, farces and operas, the most important example being the famous *Marriage of Figaro* (*Le Mariage de Figaro, ou la Folle Journée*), a comedy in five acts by Caron de Beaumarchais. It was later on set to music by Mozart and so immortalised. Other examples are to be found in Fletcher and Beaumont's plays, and in Voltaire's verse play in six acts, *Le Droit du Seigneur* (1762).

The Origin of Jus Primae Noctis

It is a pity that so little is known about this custom. It is even difficult to say how far it is comparable to the similar custom of paying sexual tribute to the chief of the tribe, found among the Eskimos, the Central American Indians, etc.

It is rather amusing to find that some authorities attribute the origin of the "Right to the First Night" to the clergy. This idea is not so far-fetched as it seems at first, because among many primitive peoples the newly married wife is deflowered by the head priest. This is known even here in India.

All primitive peoples, not only of past ages, but of the present time as well, create their gods in an anthropomorphic form, cast them in their own image, attributing to their deities their own characteristics and wishes, strength and frailties. Marriages were arranged between them and children were supposed to be born of such unions.

Having gone so far, they next invited themselves to the weddings of the gods and there symbolised the deities' heavenly unions by gross and licentious behaviour, the individuals cohabiting openly among themselves with song and dance.

This must have led to the idea of offering their own women in marriage to the gods. For example, in India even today, where certain temples have sacred prostitutes, they are first married to a god. Such customs were also common in ancient Greece and Rome. "The Akikuyu of British East Africa even today

worship the snake of a certain river and, at intervals of several years, they marry the snake god to women, especially to young girls," writes B. Z. Goldberg in *The Sacred Fire, The Story of Sex in Religion*. "For this purpose, huts are built by order of the medicine men who consummate the sacred marriage with the credulous female devotees. If the girls do not repair to the huts of their own accord in sufficient numbers, they are seized and dragged thither to the embrace of the deity."

This is easy to understand. The priest or "medicine man" is not only the servant of the gods but represents the deity and may even take the god's part in conjugal activities. If among certain peoples, the god is expected to deflower the bride, it can easily be done through his priests. Later on in history, when the feudal lords had absorbed many of the rights of the priests, this privilege would necessarily be transferred to them. Can this be the explanation of *Jus primae noctis*? Is it a vestige of this primitive idea of offering the bride to the god or to his representative, the priest?

The idea of a sacrifice to the gods must have entered the primitive mind very early in human history. It may have been originally a bribe to secure the gods' gifts for the tribe or sheer fright of evil being done to them. Once the idea of sacrifice is established, what could better serve the purpose than a part of the organ of procreation and pleasure, for we must remember that the primitive mind invested his gods with feelings of pleasure arising out of sexual union. As Goldberg says:

"Even as the passion of man
Is the love of the gods."

Perhaps this explains the custom of circumcision, as among the majority of tribes practising it, the rite is sacrificial, at least to a certain degree. In women, the sacrifice could be that of the hymen, for is it not the guardian at the gateway of generation? "Its presence is a sign that no generative services have as

yet been brought by the female individual. It is destroyed in the very process so dear to the god of fertility. It is, therefore, sacred to the god and must be sacrificed at his altar," writes Goldberg. This may be the explanation of the idea of offering the bride first to the god. The newly-wed wife in ancient Rome sacrificed her hymen to Priapus, the god of generation. Accompanied by her husband and parents, she went to the temple. Leaving them in the ante-room, the girl alone entered the sacred chamber where stood the roughly hewn marble representation of the god—a strong, nude male with a very erect phallus shown at the height of passion. The young bride embraced the god, the erect phallus did its work well, and the girl left the sacred chamber, a virgin no more.

Goldberg was told of a similar custom in India and he quotes it in full in his book, *The Sacred Fire* :

"Many a day have I sat at early dawn in the door of my tent, pitched in a sacred grove, and gazed at the little group of females stealthily emerge from the adjoining village, each with a garland or bunch of flowers, and when none were thought to see, accompany their prayer for *pulle-pullum* (child fruit) with a respectful abrasion of a certain part of their person on a phallus."

In many parts of India, the god is represented by the priest with whom the young bride has her first initiation into sexual relationship. When later on, the lord assumed the attributes and power of the priest, the right must have passed on to him. We feel this to be the only reasonable explanation of the origin of the peculiar *Jus primae noctis*. It is a theory we offer to our readers for their careful consideration. It must, however, be clearly emphasised, that many writers believe that this right like many similar ones, was merely a tyrannical act on the part of the feudal lords and had absolutely no connection with the sacrificial rites observed among primitive peoples. But this seems quite unlikely.

Before we end, the explanation given by George Ryley Scott is worth noting. "Its origin is obscure, but it would appear that among primitive races, the practice which we look upon as a brutal and barbaric exercise of lustful might over right was, in reality, a privilege freely granted by the bridegroom, who made every effort to find someone willing to perform the act of defloration. At one time, the belief was widespread that harm would result to the man on the occasion of his first sexual connection with a virgin. There is justification for the assumption that much of this fear connected with the act of defloration resulted through the hæmorrhage accompanying the rupturing of the hymen—a fear analogous to that associated with menstrual discharge. In many cases the blood resulting from a first coitus, like menstrual blood, was deemed to be poisonous to ordinary mortals. Only holy persons such as the priests of God, chiefs, and kings, could deflower a virgin girl with impunity."

A Recent Instance of the Custom

Some of the older readers may remember the Maharaj Libel Case that created a stir in Bombay and elsewhere in the last century. The plaintiff belonged to a fraternity, the members of which believed themselves to be incarnations of God and even superior to God himself. Adultery among them was common; more, it was an obligation, and unbridled licentiousness prevailed. This case only concerns us here as among the votaries of this fraternity, the daughters and newly wedded wives were offered first to the Maharaj who enjoyed a sort of "Droit du Seigneur."

In the "Report of the Maharaj Libel Case, and of the Bhattia Conspiracy case, connected with it" is given a translation into English of an Editorial article that appeared in the *Satya Prakash*—a Gujarati newspaper—of 21st. October, 1860. From this it appears that the head of the fraternity enjoyed great licence with the female members of its votaries' families. One

of the tenets seems to have been, if we are to believe the paper :

"Consequently before he himself has enjoyed her, he should make over his own married wife (to the Maharaj), and he should also make over (to him) his sons and daughters. After having got married, he should before having himself enjoyed his wife make an offering of her (to the Maharaj), after which he should apply her to his own use."

This is, certainly, a very clear and recent instance of *Jus primae noctis*.

NOTE: During the last century, and perhaps at the beginning of this, there was an Indian sect of the *Maharajas*, founded by Vallabha, among whom "immorality was elevated to the level of a divine law." How much this reminds us of the Maharaj Libel Case mentioned above. The "Maharajas" assumed the part of deities and had the right of possession over the wives of the devotees. There was the right of defloration, and for their services as deflorators, they received presents in the name of the deity. According to Iwan Bloch. "They proclaimed as the most perfect mode of honouring the god a complete surrender of the woman to the spiritual chief of the sect, for purposes of carnal lust... This took place during the pastoral games 'rasmandali' in the autumn."

Perhaps analogous to *Jus primae noctis* is the forced defloration of girls practised by many Australian tribes. According to Roth, Spencer and Gillen, on reaching puberty, the young woman is forcibly taken into the bush and there made to submit to sexual relations with a number of young men of the tribe. It is a tribal custom that before a woman can belong solely to one man, she should submit to an initiative laceration of the hymen and promiscuous sexual relations. Can this be a relic of the times when everything—even the women—were tribally owned and there was nothing like private property? It seems very much like it.

CARNAL TRAFFIC WITH THE DEVIL

STRANGE were some of the beliefs held by men in ancient times. But here is one of the strangest. In the early centuries of the Christian era, the words "incubus" and "succubus" were coined to denote a lustful devil or demon who visited a sleeping person, either a man or woman, with the intention of having sexual intercourse. The word incubus, derived from the Latin *Incubare*, to lie upon, was applied to the active role in the intercourse and the word succubus, from the Latin *Succubare*, to lie under (in an obscene sense, meaning a strumpet, etc.), was used for the passive role when played by the demon. Duncange's definition, given in his *Glossary* is rather interesting: "A manner of devils who are accustomed to deal with women."

In other words, the succubus was a demon who took the form of a woman in order to have sexual intercourse with a man; the same term was also sometimes used to denote those human beings who had sex relations with a devil. In the same way, the incubus was a male demon who had sexual connection with a woman while she was asleep. The offspring of such unions were supposed to be witches, other demons, monsters, etc.

It must be remembered that in ancient times, gods were thought to have the power of having sexual relations with mortal women. Many of the great philosophers, saviours, prophets and saints—Jesus Christ, Apollo, Krishna, Buddha, Ra, Romulus, Ptolemy, Aesculapius, Pythagoras, Scipio, Augustine, Confucius, Plato and even Julius Caesar and Alexander the Great—were supposed to be the results of such unnatural unions or at least virgin born. Even the Bible attributed this power to God, for we read in Genesis, "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

Naturally, the power attributed to the gods was also allowed to the demons.

Although many Fathers of the Christian Church were doubtful about the existence of the incubus and the succubus, St. Augustine, for one, was a firm believer in the existence of such carnal demons. Samuel Putnam quotes him as having written in *De Civitate Dei* (XIX and XXIII) :

“Rumour commonly has it, and many have experienced it, and others yet have had it on the word of those whose good faith is not to be questioned, that certain fauns or sylvan beasts, commonly known as incubi, have lusted after and have mistreated women, and have often sought to cohabit with them, and there are to be found, also, certain demons known to the Gauls as *Dusii*, who do all in their power to come at a carnal knowledge of women, and who not infrequently achieve their design.”

The belief was not restricted to St. Augustine. St. Thomas, St. Cyprian, Justin Martyr, Pope Innocent VIII, Plato, Plutarch, Tertullian, Philo and many others also believed this. Even the great reformer, Martin Luther, firmly believed that demons could have sexual intercourse with women and that such unions resulted in monsters and other abnormal infants.

Surely, the famous French surgeon of old, Ambrose Paré should have known better. He certainly rejected the idea of the possibility of a demon having intercourse with a woman or even his ability to impregnate women. But he contended that the devil could give a woman the idea that she had been made pregnant by him and so make her suffer. In support of his doctrine, he mentions the opinion of another medical man in his *Works*. George Ryley Scott quotes him as follows :

“John Ruef in his book of the conception and generation of man, writes that in his time, a certaine woman of monstrous lust, and wondrous impudency, had to doe by night with a Divell, that turned himselfe into a man, and that her belly swelled up presently

after the act ; and when as she thought she was with childe, she fell into so grievous a disease, that she voided all her entrails by stooles, medicines nothing at all prevailing. "

Evidence for this belief was always abundant. Many of the so-called witches confessed at their trials that they had had sexual unions with the devil. Or perhaps they were made to say so under the threat of torture. Even the birth of children, often abnormal, as a result of such connections was acknowledged.

" Mathew Paris cites the case of a Herefordshire (England) witch who, in 1249, had a child by a demon, which, at the age of six months exhibited the physical development of a boy of seventeen years and flourished a full set of teeth," George Ryley Scott tells us. " In another instance, this time in the seventeenth century, a Suffolk witch, at her trial, admitted on oath that for three years she regularly had sexual relations with the Devil, and that he was the father of her three children. . . . In a considerable number of cases there is little doubt that the whole thing was imagined, but in others there are the strongest grounds for the assumption that some man, in most cases a priest, represented himself as the Devil, occasionally going so far as to don an animal's pelt."

Although everybody in the Middle Ages believed in the power of demons to be potent with women and their ability to impregnate them, the good angels were supposed to lack this power. In relation to this, Samuel Putnam quotes Crespet : " ' *Daemones foecundos esse femine, et coire, angelos vere bonos minime.*' " And he adds, on his own account: " Witches have frequently been found in lonely spots, lying on their backs and moving about as if in the venereal act, and at once, the devil was to be seen rising in the form of a dense and fetid cloud.' "

Some incubi satisfied themselves with normal love while others were supposed to be perverse and perpetrate many abnormal acts. Guibert de Nogent's own mother was also said to have once been a victim of these

devils. He says in his *De Vita Sua* : " Everywhere one comes upon countless cases of demons who make love to women and introduce themselves into the latter's beds. If decency permitted, we might relate many of these amours, some of which are truly atrocious in the torments which the poor victims have had to suffer, while in other cases the demons have been content with the mere satisfaction of their lust." (Samuel Putnam in *Encyclopaedia Sexualis*.)

We wonder if the victim enjoyed herself or loathed the very idea of sexuality with a devil ! Is it too far fetched to believe that women, and even men, whose sexual inclinations were strong enough to enable them to imagine or dream of a devil (what else could they call their mental image ?) actually enjoyed their imaginary sexual acts ?

It was a moot question in those days whether devils were given to bestiality and sodomy. As we have described elsewhere in this work, bestiality is the vice of having sexual relations with animals, while sodomy is the gratification of sexual lust by means of an anal connection with another person. Opinions differed ; some believed that such practices were abhorrent to the demons ; while others, on the contrary, thought that these perversions were the devil's own inventions !

Even in the seventeenth century, belief in carnal demons persisted. This is definite from the writings of such men as Guibert de Nogent, Reverend Father Costadau, Gregory of Tours, Thomas Aquinas and many others. Here is what Pope Innocent VIII wrote in one of his apostolic letters, according to Samuel Putnam :

" To our great sorrow, it has come to our ears that many persons of either sex, neglectful of their own salvation and disloyal to the Catholic faith, have permitted themselves to be abused by demoniac incubi and succubi."

Sexual dreams and nothing else must have been the cause of the belief in all demons or devils who

delighted in carnal pleasures with human beings. Antonio de Torquemada came very near the truth when he wrote :

“The devil endeavours to cause the sleeper to fall into the sin of lust, by making him dream of carnal pleasures until he is stained with pollutions.” (Putnam.)

In these days of greater enlightenment, we do not have to blame demons for our sexual dreams ! Anyway it is quite clear that in past ages, there was a tendency to confuse simple nocturnal pollutions and lascivious dreams with the supposed visits of incubi and succubi. Even today, such carnal demons exist ; only we call them by different names, like, self-repression, infantile retrogression, etc. In order to show that nocturnal emissions and sex dreams were mistaken for devilish visitations by the ancient Christians, Samuel Putnam quotes Bayle (*Responsés aux questions d'un provincial*) who has generalised the opinion of those days very lucidly :

“Even those who are morally the most relaxed will agree that it is our duty to pray to God to deliver us from impure dreams ; and that, if one has done things in the course of the evening which are calculated to cause pollutions in sleep, if one has no regret on the morrow at having taken pleasure in such dreams, or if one strives by artifice to cause them to return, in such a case one is guilty of a sin.” (*Encyclopaedia Sexualis*.)

Some of the demonologists believed that the carnal demons did not care to have sexual intercourse with virgins because that would not be adultery ! They preferred to wait till they were married ! For example, De Lancre asserts this ; while Bodin strongly contradicts the supposition in his *Démonomanie*. The demons were supposed to be especially fond of seducing the daughters of witches even before they had reached puberty. Bodin supplies a supposed instance of this. The mother of Jeanne Herviller of Verberie, near Compiègne, was a witch. Jeanne was twelve years old when she was first seduced by a devil. After that the latter had regular relations with her, even

when she married. We are also told that although the devil behaved in every way like a man, his seminal fluid was very cold. The incubus had relations with her every week, even while she was sleeping by the side of her husband, and without the latter even knowing about it.

There were also supposed to be two kinds of incubi—the hot and the cold. Their approach produced, at least the approach of the former, produced a sense of warmth in the victim, generally in the woman's organs of generation. At the same time the actual sexual embrace of the incubus was supposed to be marked by a feeling of cold and abhorrence. In all the writings of the demonologists, this coldness of the devil's seminal fluid is stressed. Here is an example from Bodin's *Démonomanie*: A young girl was taken by her mother to an assembly of witches. Six hideous devils in human form were also present. "When the dance was over, the devils lay down with them (the witches) and had intercourse with them; and one of them who had danced with her kissed her (the girl) twice and cohabited with her for the space of more than half an hour, but his semen was very cold." (Samuel Putnam.)

Another characteristic of a copulating devil was supposed to be his horrible odour. This was transferred to the victim so that the latter was always recognisable by her nasty breath (halitosis?). Witches, who were considered to be the devil's brides, were always supposed to stink.

Some of the victims of an incubus related that the latter took the form of a he-goat with his male member in the rear and had sexual relations with them by wriggling and pushing his huge member against their front parts. However, in this respect, opinions seemed to have differed. Some stated that the incubus approached beautiful women from the front and only the ugly ones from behind!

When a devil copulated with a woman and fertilised her, the result of the union was supposed to be the birth of a monster. Probably what was taken to be a monster

was nothing but a freak, by no means uncommon even today and certainly not the result of a devil's lustful nature. The so-called monsters were heavier in weight than normal babies, and "could drain a nurse dry without taking on any fat." It is curious to learn that Martin Luther, the great Christian reformer was supposed to be a *Wechselkind*, the German term for such monsters.

Samuel Putnam quotes Bodin who has given us a superb and very amusing description of a monster—the son of Satan and a human sorceress; "a hideous monster, without head or feet, with a fiery-red mouth situated on the left shoulder, which set up a terrible clamour when it was washed." Bodin was surely gifted with a vivid imagination.

The children of the devil may not always be monsters, but there was a firm belief current that all such children were invariably succubi whom Bodin explained as persons who have sexual relations with the devil. Probably this was nothing more serious than masturbatory hallucinations. Johann Weyer of Brabant, the pupil of the famous physician-astrologer, Cornelius Agrippa, has very wisely remarked in his *De Praestigiis daemonum et incantationibus ac veneficiis* (1563) that those women who believe in things, like having relations with the devil, when they have really done nothing of the sort are the victims of "hypochondria." A remarkably true statement.

About the years 1636-1637, a very interesting series of public meetings was held in Paris, under the direction of the famous physician, Théophraste Renaudot, to discuss the subject of incubi and succubi. A speaker at this discussion, on the 9th of February, 1637, to be exact, declared as Samuel Putnam tells us, "there is nothing supernatural in the incubus, which is no more than a physical symptom, marked by three things, namely, impeded respiration, retarded movement, and a voluptuous imagination." So we see that with time the belief in carnal demons was slowly vanishing. The speaker stressed "the sensual

over-stimulation of the imagination, occasioned by an excess of spermatozoa." People were getting more and more incredulous of devils and demons.

Still more strenuous was the indictment of the court physician, M. de Saint-André, against such beliefs. He probably hit on the truth when he wrote in the year 1725 in his *Letters au Sujet de la Magie, des Maléfices et des Sorciers* :—

"The incubus most often is a chimaera, which has no basis other than the effects of a dream upon a diseased imagination.....Cunning also plays a part in these stories of the incubi. A woman, a girl, a devout lady of good family, may affect to appear virtuous and hide her crime, by palming off her lover as a beseeing incubus....A man who has heard tell of succubi fancies in his sleep that he is beholding the most beautiful women and having intercourse with them....." (*Encyclopaedia Sexualis*.)

Medieval superstition was slowly giving way before advancing knowledge and public intelligence. A time soon came when the sophisticated scorned all beliefs in demons and witches, carnal or not. But the incubi and succubi clung to the imagination of the rural classes, isolated from all contact with enlightenment and progress. For example, even at a late date, the belief in carnal demons persisted strongly in the rural parts of Scotland. Samuel Putnam draws our attention to the statements made by the old Scottish historian, Hector Boece, in 1527 and retold by Le Loyer in 1605 in *Discours et histoires des spectres*, etc.

"In the same island, up toward Scotland, there was a lass who became pregnant with the devil. Her parents were quite unable to understand it all, for she had always shown an abhorrence for marriage. She thereupon confessed that it was the devil who slept with her every night, in the form of a handsome young man. The father and mother were not satisfied with their daughter's explanation, but had themselves let into her room of a night, with torches in their hands. It was then that, in their daughter's bed, their eyes

fell upon a horrible monster, having no human likeness. The monster showed no inclination to leave, and so they sent to have him exorcized. At last, he fled; but it was with such an uproar and a hullabaloo that it shook all the furniture in the room, and as he went out, he took with him the roof of the house. Three days later, Hector Boece says, the young sorceress gave birth to the most hideous creature that ever saw the light in Scotland, and the midwives promptly smothered it." (*Encyclopaedia Sexualis*.)

Belief in carnal demons probably still exists in many parts of the world; but we have no definite knowledge of the facts. However, Verrier Elwin discovered during his long stay among the Baigas of Central India, that they believe that certain evil spirits or *raksas*, as they are called by them, sometimes have sexual intercourse with young girls when asleep.

The Yorubas also believe in Elegbra, who either as male or female have sexual relations with sleeping men and women. Thus do the Yorubas explain their erotic dreams. Ernest Crawley tells us in that classic of his, *The Mystic Rose*: "In the Aru Islands the women fear the evil spirit *Boitai*, when traversing the forest, because he takes the semblance of their husbands, and has intercourse with them there, shown afterwards by bleeding from the *vagina*." He goes on to say that in Kola and Kobroor, the women do not go out alone in the forest, as a rule, so that they may not be accosted by evil spirits called *sisi*. If these evil spirits succeed in having sexual relations with a woman, stones grow in the uterus leading ultimately to death.

The tribes inhabiting the island of Wetar also believe in an evil spirit whom they call *Kluantelus*, and who is supposed to take the form of a handsome young man and try to have intercourse with women in the forest. A similar belief prevails among the natives of Babar Islands. Here, too, evil spirits are supposed to disguise themselves as husbands of young women found alone in the forest and make them pregnant.

“The natives of Amboina and Uliasser believe in evil spirits, male and female, who practise the following trick,” we read in Ernest Crawley’s famous work. “When a man and a woman have made an assignation in the forest, one of these evil spirits is apt to take the shape and place of the man or woman, and whoever has intercourse with one of these dies in a few days.” They also believe that these *Pontianaks* steal newly-born infants and even the reproductive organs of men.

BIRTH CONTROL THROUGH THE AGES

SO you think birth control is a practice of modern days? Many people incorrectly do. As a matter of fact, it has been known since antiquity, and has been practised in almost every part of the world. True, the peoples of olden days, and some of the uncivilised tribes of today possessed and still possess some rather queer notions about contraception. True, many of the methods advocated and used today by savage races are unreliable and not based on scientific reasoning. But one cannot escape from the fact that the principles of birth control have been understood by men since time immemorial. Actually, the attempts to restrict increase in numbers were made in the dim past, so far back in history, that it is almost impossible to trace the origin of the idea of contraception. As Norman Himes says, contraception "is a social practice of much greater historical antiquity, greater cultural and geographical universality than commonly supposed even by medical and social historians." It is not too much to say that the knowledge of birth control is very ancient, several hundred years old.

Contraception Among the Ancient Egyptians

The first written prescription for contraception is undoubtedly the Egyptian Kahun papyrus dating from 1850 B. C. This papyrus which was found at Kahun in April 1889 is without doubt a medical one giving gynaecological instructions and prescriptions and must have been written during the reign of Amennemhat III of the Twelfth Dynasty.

Three methods for preventing conception have been suggested. The first consists of a paste of crocodile dung to be inserted in the vagina to act as a semen-occluding plug. The second suggestion is to cover or wash the vagina with honey and natron by which probably is meant native sodium carbonate. The last method advocated is the use of a certain gummy

substance to be inserted high up in the vagina. So you see that these old Egyptian methods are based on scientific ideas and it seems that even in those far off days, the principle of contraception was rightly understood.

Mention of birth control has been made in the Ebers papyrus containing medical prescriptions and probably dating from 1550 B. C. It is the first "book" we know of containing a reference to the use of a medicated cotton tampon to be used in the vagina for preventing the sperms from entering the uterus—one of the cheapest and most popular methods of today. In this papyrus, the use of the tips of the acacia plant has also been recommended. Now, the acacia contains gum arabic which when allowed to ferment in water produces lactic acid anhydride, a well-known spermicide. Isn't this surprising when we remember that nearly all spermicidal jellies available these days contain the same mild acid?

One or two rather unscientific methods have also been mentioned in the Berlin papyrus from the Nineteenth Dynasty, probably 1300 B. C.

You know that a belief is current these days—a belief based on no truth whatsoever—that as long as a woman suckles her infant she will not conceive. Apparently, the same idea existed among the ancient Egyptians. It is also likely that these Egyptians practised ovariectomy for permanent sterilisation of the woman, for, according to a famous traveller of those days, the ancient Lydians and Egyptians knew quite well how to remove the ovaries from women and girls.

In conclusion, let us point out that all Egyptian methods for the prevention of conception related to the woman and were not dependent on the man which, as Himes says, "is in accordance with the best modern theoretical thought on the subject."

Birth Control, the Bible, and the Talmud

Strange as it may seem, the principles of contraception are even to be found in the Bible and the Talmud of the Jews, in spite of the fact that in *Genesis*

it has been clearly said, "Be fruitful, and multiply, and replenish the earth."

Perhaps, a step towards birth control was taken when the Jews, driven out from Babylon, settled down in Palestine; for by the time of Alexander the Great, this land was unable to support the growing population.

Probably the best known contraceptive method—one still most widely practised—was coitus interruptus (withdrawal), the withdrawal of the penis from the vagina before ejaculation takes place. The Bible mentions it thus:

"And Er, Judah's first-born, was wicked in the sight of the Lord; and the Lord slew him. And Judah said unto Onan: 'Go in unto thy brother's wife, and perform the duty of a husband's brother unto her, and raise up seed to thy brother!' And Onan knew that the seed would not be his; and it came to pass, whenever he went in unto his brother's wife, that he used to spill it on the ground, lest he should give seed to his brother. And the thing which he did was evil in the sight of the Lord; and He slew him also." (*Genesis*, xxxviii, 7-10. Moffat Translation.)

From the researches of Dr. Solomon Gandz, the distinguished American Talmudic scholar, it seems certain that many Rabbis actually recommended coitus interruptus for medical reasons. In one of the writings of R. Eliezer (about 80-100 A. D.), it has been said that during the twenty-four months of lactation, "He must thresh inside and winnow outside." By this is probably meant coitus interruptus. Another phrase used for this practice is "ploughing in the garden and emptying upon the dunghill."

It is also more or less certain that the use of a sponge in the vagina, a very common contraceptive practice of today, was known to the authors of the Talmud. It was especially recommended to girls between eleven and twelve, pregnant women and those nursing. The phrase in the Talmud, "To cohabit with the sponge" may mean two practices. It may

mean the use of the sponge high up in the vagina to prevent the sperms from entering the uterus; or probably by this was indicated the use of the sponge for removing the seminal fluid from the vagina.

In his book, *Shebilè Emùnah*, Meir Adalbi (c. 1360) mentions the opinion of Galen that violent motions of the body after coitus prevent conception. This method, well known in past days and still used in some parts of the world, is advocated in the Talmud, to unmarried women who have had illegal intercourse.

The Safe Period and the Old Testament

In the year 1929, the Japanese gynaecologist, Ogino, first announced his discovery of sterile days in a woman's menstrual cycle. A few months later, Professor Hermann Knaus, of Prague University, published his researches which were more or less similar to those of Ogino. On these was based the so called modern "Safe-period" method of birth control. According to this theory, there are not more than seventy-two hours in the menstrual cycle of a woman when she can be impregnated—twenty-four hours after the birth of the ovum in her body and forty-eight hours preceding this event.

This is thought to be a very new theory; but is that really so? That this idea of a safe period intrigued men long ago is clear from the Old Testament "where the ritual laws relating to the menstrual cycle are designed to ensure fertility." Thus, intercourse is not allowed at least twenty-four hours before the expected menstruation; during menstruation and for at least five days after it. In other words, coitus is prohibited for the major part of the woman's infertile period. Probably this is the cause of the high fertility current among the Orthodox Jews.

Greek and Roman Writers on Contraception

Aristotle, Hippocrates, Lucretius, Pliny, Soranus, and many others have all written about birth control, and their knowledge of it was greatly in advance of that of the Egyptians and the Hebrews.

Perhaps the first hint of contraception to be found among the Greeks is in Aristotle's *Historia Animalium*. He has recommended the covering of the cervix with oil of cedar or a mixture of olive oil and lead. It must be remembered that olive oil on a cotton tampon or sponge has been advocated to poor women by Dr. Marie Stopes.

Lucretius, the great Latin poet, clearly realised the effect of diet and coital postures on the fertilising of the ovum. According to him, some foods thicken the seminal fluid while others thin it. Again, he believed that certain movements during intercourse reduced the chances of conception. Dioscorides' recommendations were not always sound. Some of his prescriptions were merely magical, like the wearing of amulets or the stepping over menstrual blood. He also recommended the drinking in water of iron rust, willow leaves, the ground roots of barren-wort, the roots of ferns, etc. He has, though, hinted at medicated pessaries, for example, the use of pepper in the vagina; but according to him, this was to be used after coitus.

The greatest writings on birth control, the most brilliant and original, were those of Soranus of Ephesus, especially his *Gynaecology*. He himself was a gynaecologist and had studied at the school in Alexandria. After his studies he returned to Rome and practised medicine there with great success.

Soranus preferred contraception to abortion. And the safest method of birth control was, according to him, abstinence, especially just before and after the menstrual period. He further recommends that at the moment the man ejaculates, the woman should hold her breath, "draw her body back a little so that the semen cannot penetrate into os uteri, then immediately get up and sit down with bent knees, and, in this position, provoke sneezes." (Himes.) Sneezing does sometimes expel the semen from the vagina. The woman is then told to wipe out the vagina and drink a lot of cold water.

Soranus also realised that conception can be prevented, although of course this is unreliable, by smearing

the cervix with oil or honey or cedar gum mixed with ceruse (white lead). He even suggests the insertion of a plug of soft wool into the mouth of the womb and the use of astringents and occlusive pessaries. He mentions many other methods, some rather clever but the majority unscientific and certainly not at all reliable. Here are some of them :

The pulp of grante powdered and mixed with water.

The above mixture in which alum has been dissolved, to be applied by means of wool.

A mixture of pulverized gallnuts, one part, and pomegranate rind, two parts. These are to be made into small balls and placed below the cervix at the end of menstruation.

Equal parts of pomegranate pith, unripe gallnuts and ginger. To be made into little balls and used as a pessary.

The pulp of dry figs and natron, which was certainly native sodium carbonate. To be used like the above.

Pomegranate skin with gum and rose oil in equal parts.

Soranus did not believe in magical formulas and in "contraceptives" to be taken by the mouth. Still, he mentions that some of his contemporaries believed that eating the uterus of a she-mule would prevent conception. This idea probably originated from the fact that the mule is a sterile creature. He also mentions as a belief current in his days, the drinking of water from the bucket of a smith in which he has quenched hot iron. This, drunk regularly after the menstrual periods was supposed to cause sterility. Strangely, this belief is also common among the peasantry of some remote parts of Europe.

Then came Oribasios. This great physician wrote a chapter on contraception in his vast encyclopaedia, the *Medical Collection*. He suggests the drinking after coitus of male or female fern root mixed in a sweet wine

with flowers and the leaves of the willow, and cabbage blossoms. Otherwise, one was to anoint "the virile part of the man with 'hédysome' juice." Or a decoction of coronilla seeds was to be injected into the vagina.

Aëtios, the Greek physician of the sixth century, has also left us a brilliant account of medicine and even contraception. He seems to have been a great exponent of anti-conceptional pessaries, many of which he has described in his medical encyclopaedia, *On Medicine in Sixteen Books or Discourses*. Some of them are as follows :

Pessaries made of the pith of the pomegranate mixed with water.

Pessaries made of dried figs and niter.

Pine bark and *rhus cotinus* in equal quantities to be triturated with wine and made into pessaries with wool. To be inserted into the vagina two hours before coitus, and then removed.

For drinking, Aëtios recommends such potions as : Cyrenaic sap to be drunk once a month in wine ; equal parts of rue leaves, cyrenaic sap and opopanax, to be drunk in water, etc.

Apparently, this great physician of ancient days was not quite free from superstitious beliefs, for he has mentioned many magical anti-conceptional devices. For example : The wearing of the womb of a lioness in a tube made of ivory ; the wearing of cat liver in a tube tied to the left foot, or the testes of a cat placed in a tube and bound around the umbilicus. Perhaps the most curious is the recommendation to wear round the anus, an amulet made of the tooth of a child or a glass from a marble quarry.

We all know that mild acids are good spermicides, and that diluted vinegar or lemon juice is recommended by all authorities of today. However, the first mention of vinegar is to be found in the writings of Aëtios. He recommends the washing of the penis with vinegar or brine. The former was not mentioned after that till the year 1832 when Charles Knowlton recommended the douching of the vagina with a solution of vinegar.

So we see that the ancient Greeks and Romans possessed a fairly extensive knowledge of contraception and that at least some of their methods were based on scientific grounds, like the use of thick oils to smear the cervix with, and so on. But this knowledge was not very widespread and it is doubtful whether the common people knew much about how to avoid unwanted pregnancies.

The Crude Contraceptive Devices and Unscientific Methods of India

Although the ancient Indians knew a lot about love and sex as is evident from the many excellent books on the subject that have come down to us from the dim past, their knowledge of contraception was not extensive and most of the methods of those times were unscientific and totally unreliable. But it cannot be denied that some of the writers at least had an inkling of the principle of contraception—the prevention of the sperms from reaching the ovum.

You know that the *Anangaranga* or “The Stage of the God of Love,” written by Kalyanamalla probably in the sixteenth century is a work of erotic poetry. In this, curious methods of contraception are to be found. The woman, for example, is advised to drink daily for fifteen days, a pala (about 2 2/15 oz.) of three-year old molasses; or she may drink daily for three days, a concoction of the roots of the agni tree boiled in sour rice water. Perhaps the strangest is the recommendation to drink the feet of flies and the fruit of *Kadamba* mixed in hot water.

Between the eleventh and the thirteenth centuries, Jyotirishvara Kavishekhara wrote his *Panchasayaka*, or “The Five Arrows of the God of Love.” Here, too, we find many quaint and unreliable methods for bringing about sterility. For example, it is stated that the woman who drinks regularly the decoction of the root of the *Semecarpus anacardium* (?) called in this work the pavaka tree, mixed with sour rice water would become barren for life. Again, it is suggested on the authority of the poet, Kavishekhara, that if a woman drinks

regularly for half a month, "a large pala of three year old molasses" she will be unfruitful to the end of her life (cf. *Anangaranga*). Or she may drink two large "karsa of the seeds of the raksasa tree" with white rice water. This she must do for at least seven days after the end of her menstrual period. It is very doubtful if these decoctions could really cause sterility. They seem more magical than based on any sound knowledge of contraception.

In the *Ratirahasya* or "The Secret of Sexual Desire," Kokkoka, writing probably in the fourteenth century, has mentioned scores of recipes for interfering with the emission of the seminal fluid. As is only to be expected, most of them are magical except one which has a rational basis. Kokkoka suggests that if at the time of orgasm, the base of the urethra is firmly pressed with a finger, and the man allows his mind to wander from erotic things and even holds his breath, the ejaculation will be stopped. This is just plain *Coitus obstructus* often practised at the present time and probably the cause of much mental and physical unhappiness. A similar suggestion is to be found also in the work of al-Razi, but the *Ratirahasya* is certainly older and it seems that Kokkoka thought of it earlier. The other methods given in this ancient work for slowing up ejaculation are all magical, like rubbing the soles and the navel with certain balms and salves, etc., although pastes containing cocaine and allied substances would be fairly effective.

A work of an erotic-medical nature belonging to the eighth century is the *Bridhadyogatarangini*, which is full of interesting contraceptive recipes. It is not possible to mention all of them, but here are a few :

One ounce of powdered red chalk and palm leaf drunk in cold water will make a woman barren for life.

A woman who after menstruation covers her vagina with the smoke from neem wood will not conceive.

If a woman inserts in the vagina, some rock salt dipped in oil, she will not conceive.

For drinking, one of the recipes recommended by the unknown author is a mixture of mustard seeds ground in sesame oil and taken for three days during the menstrual period.

The idea of a vaginal tampon is clear in the following two methods: The woman is advised to smear her vagina, probably the cervix was meant, with a mixture made of the seed of the *Palasha* tree, honey and ghee. Again, a widow or a woman deserted by her husband is told that if she desires to have intercourse with other men without the risk of pregnancy, she should insert into her vagina a tampon made of *Ajowan* seeds and rock salt ground in oil. But, strangely, this was to be placed in the female passage after the act. It seems that the ancients did not possess a really clear idea of conception. They had noticed a few things and built up many theories, making up recipes on the strength of their meagre observations.

Writing on the subject of contraceptive methods of ancient India, Norman Himes says:

"This summary shows that nineteen recipes consist of concoctions to be taken by the mouth, and which are therefore ineffective. Vaginal fumigations, passiveness in coitus, holding the breath, and amulets each receive mention once. Of twenty-six recipes, quasi-rational or rational methods are mentioned only three times.

"Smearing the vagina with honey and ghee would seem quite reasonable. Tampons and plugs of rock salt with oil might also be more or less effective. Ordinary modern table salt is an excellent spermicide. An 8% solution kills sperms rapidly. As used in our time five tablespoonfuls are dissolved in a quart of water; or, half a teaspoonful to a vaginal bulbful." (*Medical History of Contraception.*)

Contraception in China

If there is one country today that needs birth control badly, it is China. Unfortunately, here contraceptive techniques and devices are little resorted to at the present time and so we may take it for granted

that even in the past, they were not much used, although known to a certain extent. We find no indication of birth control knowledge in the Chinese classics or the canonical works or even in books on medicine. Unfortunately, in the very old Chinese texts, descriptions of contraceptive methods are mixed up with abortifacients.

We find some contraceptive prescriptions mentioned in a work called *Fu Jen liang fang ta ch'uan*, written by Ch'en Tzu-ming and probably first published in 1237. Its title translated into English means, "Complete Collection of Valuable Prescriptions for Women," the work being in 24 volumes. The author suggests that a woman who has trouble during childbirth and who has had many children should take quicksilver (*shui yin*), medicinal leeches, or gadfly (*meng ch'ung*). A dose of any one of these would prevent pregnancy from ever occurring again, according to the manuscript.

Commenting on this, Hsieh Chi, who lived about 1506-21 suggests: "Take a square foot or more sheet of paper on which silkworm eggs have been hatched, burn to an ash and pulverize. After childbirth mix this liquor and take. Those with impoverished blood will not again become pregnant for the rest of their lives." (Himes.)

In his monumental work, Ch'en Tzu-ming has also mentioned three other contraceptive prescriptions from a still more ancient work by Sun Ssu-mo, called *Ch'ien Chin fang*. Two are really of abortifacients. But for birth control, the author recommends the frying for one whole day of some quicksilver and oil. A large pill made of this was then to be taken on an empty stomach. It was promised that one such dose would for ever prevent the woman from conceiving.

Still later, we find the *Chi yin kang mu* or *Treatise on Gynaecology and Obstetrics*, probably written by Wu Chih-wang, a resident of the Shensi Province. Under the heading of *Fu tuan tzu fa* (Supplement on Methods of Contraception) we find the following curious recipe:

Knead into a paste one Chinese pint of leaven (made of wheat flour, kidney beans, apricot kernels

and the juice of the *Polygonum flaccidum*) and five pints of liquor. Boil the paste until only two and a half pints are left. Strain through silk and throw away the dregs. The liquid is next to be divided into three parts. One dose is to be taken very shortly before the start of menstruation; the second one on the following day. According to the instructions, the menstrual flow would immediately stop and the woman would become incapable of conceiving all her life.

Norman Himes has drawn our attention to some more miscellaneous contraceptive recipes that are all more or less magical. "Some Chinese women, when they desired to be free from pregnancy, have burned on the navel three *moxa* balls. On the other hand, a woman who wishes to become pregnant puts eleven such balls on both sides of the twelfth dorsal vertebrae. Girls who serve Venus pandemos also drink every month a certain amount of white lead to suppress menstruation and to prevent impregnation. Lead has a sterilizing effect; the other prescriptions are worthless."

It is a pity that, on the whole, so little is known about ancient Chinese birth control practices. A great deal of research still remains to be done and so it is quite likely that the Chinese of olden days knew really more about contraception than is apparent from the few known books in which mention has been made of it.

The Condom and the Tampon of Ancient Japan

Little is known about the contraceptive methods of Japan. The most popular seemed to have been (probably still are among the peasantry) the hard condom and the bamboo vaginal tampon, both quite scientific and fairly reliable.

According to Schedel, the hard condom or *Kabuto-gata* was a sort of cap made of horn or tortoise shell to cover the glans, thus preventing conception and at the same time affording the woman great pleasure. However, it is the opinion of Krauss, Satow and Ihm that the condom was not made of such hard substances but of leather and so was fairly effective. In a Japanese erotic book of the 10th Bunsei year, that is, about

c. 1827, we find the following description of the hard condom :

“Kawagata ; it is also called Kyōtai. Such Kyōtai is made of thin leather, and foreigners call it Ryūrusakku. This is an object which prevents the male semen from entering the vagina thus preventing conception.” (Himes.)

It has often been said that the Japanese use—a method dating from ancient times—a circle of oiled paper to cover the cervix and so prevent the sperms from reaching the ovum. This *Misugami* is a thin transparent paper made of bamboo tissue. However, some authorities say that the tampon was used after coitus to prevent the clothes from being stained by the seminal fluid. Himes remarks, “It seems that coitus often takes place in Japan with the clothing on, perhaps owing to the difficulty of securing privacy, perhaps owing to an absence of the winter heating of rooms.” But Satow is inclined to believe that the *misugami* was correctly used before coitus and so it can be considered to be a birth control device. This view seems to be correct as in *Kōgō Zatsuwa*, an erotic book by Insai Kakasui, we read that a ball of the *misugami* should be made and inserted into the vagina to prevent the glans penis from coming in contact with the cervix.

Among other contraceptive techniques practised by the Japanese was the use of the *Mogusa* or “burning ball” which was burned on the mons veneris. It is also likely that the people of Japan induced retroflexion of the uterus by artificial means to prevent conception. But this is not quite certain although such practices are certainly known in Java, Sumatra, and other parts of south-eastern Asia. It must be confessed that, on the whole, we possess little knowledge of the early history of contraception in Japan. It is even likely that the use of the hard condom and the *misugami* does not extend into the remote past. As Himes says, “I am inclined to think that they date from the sixteenth century at the very earliest and perhaps from as late as the eighteenth.”

Contraceptive Techniques in Primitive Societies

So far we have been discussing the knowledge of contraception existing among what may be called the "civilised races" of the world. But what about the primitive societies of Africa, Australasia and certain parts of America? Even these primitives have some knowledge of contraception and practise it. Of course, very often the methods favoured are more magical than reliable; but now and then we come across instances which point to the fact that at least some peoples have realised the importance of preventing the sperms from entering the uterus and fertilising the ovum. Naturally, it would not be advisable in this one chapter to mention all the methods adopted by the primitive races of the world. All that has been done is to give representative examples of the more curious techniques and devices.

Coitus interruptus seems to be known among the Thonga of South Africa if we are to believe Junod (*Life of a South African Tribe*). This is not surprising as knowledge of this method is extant throughout South Africa and even in the Congo.

Passing on to North Africa, we come across a strange method reported by Dr. Walter Cline. According to him, the natives of the Oasis of Sima in the Lybian Desert drink watery infusions of gunpowder! This people also believe in magical methods like wearing a Koranic formula, in a small leather bag, round their waist. They also believe in the efficacy of the foam from the mouth of a camel as a contraceptive.

Other magical methods believed in by the Ait Sadden tribe of Morocco, include the drinking of water used for washing dead bodies, eating the oviduct of a hen boiled in water after a knot has been tied in the organ, the eating of bread baked with a piece of honeycomb containing some dead bees, etc. Another curious superstition current among the Ait Sadden of Morocco has been reported by Westermarck in his *Ritual and Belief in Morocco*:

"Among the Ait Sadden the sterilizing effect attributed to a corpse may induce some woman who

is anxious to avoid pregnancy—as a girl who has had sexual intercourse—to remain behind after a burial when the other people have left the grave, in order to avert the event she fears by stepping three times over the grave; but all the steps must be made in the same direction, since otherwise the return step would counteract the effect of the earlier step.”

Now, what about East African tribes? According to Joseph Thompson (*Through Masai Land*) the Masai practise withdrawal as extra-marital pregnancy is frowned on. The Abyssinians also, Friedrich Bieber tells us, often resort to coitus interruptus and sometimes even use a tampon. This is strange, as the same authority states that the Abyssinians have little knowledge of the fundamentals of impregnation. Withdrawal and ejaculation between the partner's legs and not intravaginally seems to be the custom in what was once German East Africa, as observed by Fülleborn.

On the whole, however, the natives of East Africa seem to prefer magical methods. For example, according to Karl Weule, the Yao women, when they desire to avoid conception, go to one learned in the art of “knot-tying.” The latter then goes into the forest, searches for two particular kinds of barks and twists them into a cord. Into this is rubbed the yolk of an egg. The cord is next knotted thrice to the accompaniment of certain incantations. The Yao woman is then supposed to remain sterile until she unties the knots, places the cord in water and drinks it.

Strange as it may seem, Walter Masters has reported that the women of the Bambundas and the Bapindas and the other tribes of the Kasai Basin in Central Africa do not desire to have children more often than once in every three years. He writes: “To prevent the possibility of this, native remedies are taken by the mouth, but more frequently the vagina is plugged with rags of finely chopped grass. As can well be imagined, the results are often disastrous to the female in question.” (*Jour. Trop. Med. and Hyg.*, xix, 1916.)

As for the tribes of West Africa, Édouard Binet observed that the Dahomey use as a vaginal plug, a tampon made of a crushed tubercled root. As he writes in the *Bulletins et Mémoires de la Société d'Anthropologie de Paris* (1900), "Le *Beybe* est une racine tuberculeuse qui, écrasée, est employée sous du cataplasmes pour l'usage secret des femmes."

Let us now pass on to some of the contraceptive methods used by the primitive races of Australasia—New Zealand, Australia, Melanesia, Polynesia, the Malay Archipelago, etc. It seems that the methods practised in these regions are more magical than effective. For example, when a woman of the Sinaugolo of British New Guinea gets tired of bearing children, she will go to a woman gifted with magical powers and pay her for her services; the latter will then sit down behind her "customer" and make passes over her abdomen, mumbling certain magical formulas at the same time. Certain roots and herbs are also burnt and the patient made to inhale the smoke.

The eating of certain leaves, etc., is also quite common. According to Alfred Haddon, the natives of Torres Straits often eat the tender leaves of the *arger-arger* (*Callicarpa* sp.) of the *sòbe* (*Eugenia*, near *E. chisiacfolia*) or even a large shrub, the *boḵ*. The eating of leaves also seems to be popular in a part of New Guinea, east of Papua.

In New Guinea live the Kiwai Papuans, whose women have a strange method of trying to avoid pregnancy. They tie a rope very tightly round the waist during coitus. As Gunnar Landtmann observed, they also wash themselves carefully after the act and in some cases even the vagina may be thoroughly cleaned.

Quite a sensible and perhaps fairly reliable method is the one adopted by the native women of Easter Island and described by Walter Knoche in 1912. When they wish to avoid conception—especially when having sex relations with foreigners like sailors, etc.—they place some seaweed or algal in front of the cervix, thus occluding the os uteri.

On the whole, the drinking of magical potions seems to be the commonest. It is found among the Fiji Islanders (leaves and roots of the Roqa and the Samalo trees), the natives of New Ireland, not far from the Fiji Islands (*Ribus miluccanus*, etc.), certain tribes of New Guinea and the Bismarck Archipelago, the inhabitants of Tumleo in Dutch New Guinea (*Kakau*), etc.

Samoans practise coitus interruptus if Margaret Mead's observations are correct; but one of the strangest methods is that adopted by the Marquesans of Oceania. It was described by Dr. Ralph Linton in a letter to Mr. W. Warner, both well-known anthropologists of America. The Marquesans use no mechanical or chemical contraceptives and yet unmarried women never conceive. We are told that when an unmarried woman went out on a spree with a number of men who had intercourse with her in quick succession, it was the duty of the last man to suck out all the seminal fluid from the vagina. "This was sometimes practised in individual intercourse as well. I believe this is true, although it sounds improbable; for excitement of women with the tongue was a regular part of love play."

Another curious method is that adopted by the women of a South Sea Island tribe. Pfeil noticed that they try to expel the semen from the vagina as effectively as possible by strenuous bodily movements.

"Natives of the Eddystone Islands, a mere speck of land in the southern part of the Solomon Islands, have, according to the report of Rivers (*Psychology and Ethnology*), a magico-religious rite called *egoro* (meaning 'barrenness') which they believe not only prevents conception temporarily, but produces permanent sterility," writes Norman Himes. It seems that their pre-marital relations hardly ever result in pregnancies. The woman is given the scrappings of the bark of the nuts of certain trees mixed with a special reddish stone from the Island Gizo to eat in a betel-leaf with lime, etc. and to the accompaniment of the following formula :

"Ngge va pialia na rekoreko pini ; mi patu to pa na soloso ; mi ke pondu komburu ; mi egoro tu."

"I make this woman here eat betel; let her be as the stone on the mountain; let her not make a child; let her be barren." (Himes.)

The woman was also made to wear for four months—once in each month—a girdle of "*molu* taken where it crosses the path." *Egoro* definitely seems to be a magico-religious rite and could hardly be effective in spite of the testimony of the natives themselves.

It will be best to end with contraceptive devices and methods current among the natives of North and South America. Actually, the North American Indians know very little about contraception and that little hardly reliable. Medicines and decoctions taken orally seem to be the chief method here, often accompanied by magical rites.

If we are to believe Parsons, the Isleta Indians of New Mexico have some vague idea of the safe period. She writes: "If a woman does not wish to conceive she will not have intercourse for nine days after menstruation."

Even the natives of South America know little about contraception, chiefly relying on magical methods and decoctions of herbs, leaves, roots, etc. But a rather effective method is used by the Negresses of Guinea or Marinique. According to the French Army surgeon who wrote under the pseudonym of Dr. Jacobus X, they use a douche made up of lime juice and a "decoction of the husks of mahogany nut." We all know that lemon or lime juice is a good spermicide and has been advocated by many authorities of the present day. The women of the Djukas also use an equally effective method. Dr. Kahn observed that they insert in the vagina "an okra-like seed pod about five inches long from which one end is snipped off." The closed end is placed towards the cervix, the open end collecting the semen. Does this not seem like the forerunner of the *Caput Anglais* or female sheath of today? The quotations are from Himes' book.

Lastly, here are two more silly methods. Professor de Zwaan was told that the women of the island

of Nias, near Sumatra, rub a knife on a grindstone, and then pouring some water on these, drink the latter to prevent conception. Joustra has stated that the women of the Karo-Bataks of Sumatra use opium in the vagina. It is doubtful if this would have any contraceptive effect.

Certain primitive tribes certainly practise ovariectomy, as for example, the natives living near the Parapitshur Sea, Cape York and on the Condamine River, all in Australia. Apparently, this is done to produce a class of sterile prostitutes for the pleasure of the men. Stranger still is the statement made by C. Stratz that the women of Java often produce artificially a retroflexed (tipped back) uterus to prevent pregnancy. The woman's abdomen, just above the symphysis, is first pushed down with spread fingers. Then, using both the hands, the abdomen is rubbed upwards violently, thus inducing the abdominal muscles to relax. The uterus would next be gripped by both hands from the sides and pulled forward, the thumbs at the same time pushing the uterus downward with great force. What excruciating pain this must cause the poor woman! And it could not be very effective in totally preventing pregnancies. This method of producing retroflexion of the uterus is known among the natives as *ankatproet*. It is said that the natives even know how to bring back the uterus to the normal position but this seems a bit doubtful. Probably, this method is also known in the East Indies as Schmidt reported it in 1922.

Subincision—the Meeka Operation

One of the strangest practices is that of subincision, common among the Australian natives and called the meeka operation by the Dieri, and koolpi by the natives of Cooper's Creek. However, there is some confusion about terms. Sometimes it is also known as Sturt's rite. The exact character of the operation varies among the different tribes. But generally speaking the urethra is cut open from the glans to the root of the penis or only a portion of the urethra

may be cut. Naturally, during ejaculation, the seminal fluid just dribbles out instead of entering the vagina. Hence, it may act as a birth control method, although it is doubtful if the operation is carried out by the natives with that intention.

The instrument used in the actual operation varies in different parts. According to Rev. Taplin, the natives of the Port Lincoln Peninsula use a properly shaped kangaroo bone. Shürmann observed that these natives also sometimes use a piece of sharpened quartz. The Nasims of Carpenter Gulf use quartz slips as well as a sharpened shell.

As an example of how the meeka operation is carried out, S. Gason (quoted by Himes) writes of the Dieri: "So soon as the hair on the face of the young man is sufficiently grown to admit the end of the beard being tied, the ceremony of the Koolpi is decided on The operation is then commenced by first laying his penis on a piece of bark, when one of the party, provided with a sharp flint, makes an incision underneath into its passage, from the foreskin to its base. This done, a piece of bark is then placed over the wound and tied so as to prevent its closing up. . . ." (*The Native Tribes of South Australia*.)

In continuation, let us quote Carl Lumholtz writing in *Among Cannibals*: "According to the information I gathered, the cut, which is about an inch long, extends almost to the scrotum. The surface of the wound is first burnt with hot stones, whereupon the wound is kept apart by little sticks which are inserted, and in this manner an opening is formed, through which the sperma is emitted."

Birth Control in the Islamic World

The Islamic physicians of old, especially the Middle Ages, studied contraception quite thoroughly and have left us much of their knowledge. Many of their ideas and methods were quite reliable even judging by the standards of today. It must be remembered that Islam neither forbids contraception nor even abortion, as the foetus is not thought to possess life.

Norman Himes rightly divides the study of Islamic birth control methods in the Middle Ages into two parts: "The rise and flowering of Islamic contraceptive medicine" and "The decline of Islamic contraceptive medicine." He has dealt with the subject so systematically in his *Medical History of Contraception* that we shall follow him throughout.

The great Persian clinician, probably the greatest, Abu Bakr Muhammed ibn Zakariya al-Razi, studied contraception carefully and has expressed some of his views in his *Khulāsāt-al-Tajārib* or "The Quintessence of Experience." He not only advocated withdrawal at the time of ejaculation but also the occlusion of the os uteri with substances like pitch, ox gall, wax from an animal's ears, elephant's dung, the soft inner skin of a pomegranate, etc.—all substances which can easily be made into tampons.

The woman is also advised to expel the semen from the uterus as soon as possible by sneezing, the application of certain drugs to the womb or by means of a probe inserted into the uterus—the last, a very dangerous procedure.

Ali ibn 'Abbās-al-Majūsī, a Persian physician of the second half of the tenth century, advocated the insertion of rock salt into the vagina during coitus in his *Kāmil as-Sinā'a* or "The Royal Book." He also suggests the covering of the glans penis with tar and the insertion in the vagina of the fruits and leaves of the *gharab* (the weeping-willow).

One of the greatest of the Arabian physicians and encyclopaedists was Avicenna or Abu 'Alī al-Husain ibn 'Abdullah ibn Sīnā, to give him his correct name. His great medical encyclopaedia, *Qānūn fi't-Tibb* (The Canon Avicennae) contains much about birth control, a lot that is rational and fairly effective. Among the birth control prescriptions he has mentioned are: coitus during the sterile period; avoidance of simultaneous orgasm on the part of the man and woman; the expulsion of the semen from the vagina by jumping and other strenuous actions; the anointing of the penis or the vagina with tar oils or

a mixture of palm oil and white lead ; the use of tampons made of the pulp of pomegranates mixed with alum, the flowers of the cabbage, etc. ; the insertion in the vagina after coitus, of things like pepper, and so on.

After Avicenna came the great Persian physician of the first half of the twelfth century, Ismā'il al-Jurjānī, who wrote the "Treasure of Medicine Dedicated to the King of Khwārazm"—*Dhakhīra-i-Khwārazmshāhī*. It was written in Persian and not in Arabic and in that respect at least is unique. Pessaries made of colocynth, pulp, sulphur, cabbage seed, etc. ground up with tar are recommended but they are to be inserted after intercourse. The man is told not to embrace the woman too closely during the act and to avoid simultaneous orgasms ; the woman is also advised to shake herself seven times and sneeze after the act in order to expel the seminal fluid from the vagina.

Very surprising are the prescriptions found in *The Book of Right Conduct Regarding the Supervision of the Soul and Body*, written by the Jewish-Egyptian physician, Ibn-al Jamī'. His directions almost sound modern. For example, he recommends the painting of the penis just before the act with the juice of an onion or oil. The woman is told to use tampons impregnated with pennyroyal, peppermint-juice or the seeds of the leek. However, he spoils everything by suggesting that the woman should eat beans on an empty stomach to prevent conception.

We now come to the second period of Islamic contraceptive medicine—the period of decadence and magical formulæ.

The prescriptions given by Ibn al-Baitār, the son of a veterinary who died in Damascus in 1248, in his *Kitāb al-jāmī' fi-l-adwiyā al mufrada* ("Treatise on Simples") are all unscientific and meant to be taken orally. These include the rennet of a hare or stag, Ostracite (a kind of stone found in Egypt and resembling clay), the pulverized leaves of barrenwort taken in wine, etc. The only sensible suggestion is the use of elephant's dung mixed with honey to be used as a suppository in the

vagina ; but it has been said in this work that the use of this will make the woman sterile for life, which is silly. Actually, the fæces of many different animals have been mentioned as pessaries and suppositories.

Ibn al-Baitār has also given many magical means of avoiding conception. The woman is told to relieve herself on a wolf if she wishes to avoid pregnancies, or carry a child's tooth about with her. A little better is the use as a tampon of a wolf's testes wrapped in oiled wool. The latter may be successful in certain cases, acting as a vaginal plug.

Passing on to the sixteenth century, when Islamic contraceptive techniques reached their lowest point, we come to Dāwūd al-Antākī. He has given up tampons and suppositories for mumblings and magical incantations. He was a Syrian though he lived in Cairo and died in Mecca after writing the Kitāb at-Tadkhira. It contains two pages full of magical formulæ for the prevention of conception. What a fall from the sensible use of tampons and other methods of the ancient Islamic physicians and encyclopædists !

Birth Control in Medieval Europe

It is difficult to say if the peoples of medieval Europe derived their knowledge of birth control, a mixture of a little truth and much magic and superstition, from the Greeks and Romans or the Islamic peoples. Unfortunately, then contraceptive ideas came in conflict with the Catholic Church ; but as Himes writes, "It is abundantly clear, however, that even in the Middle Ages, the era of greatest dominance of the Church, when Europe was culturally unified and dominated by custom almost to the point of stagnation, the Church never succeeded in preventing the application of contraceptive knowledge."

As is only to be expected, the drinking of drugs as a birth control measure was very common in Europe of the Middle Ages. Again, the people believed also in the magical value of gems and stones. For example, it was thought that the emerald is very potent against male sexual desire.

One of the greatest alchemists of the Middle Ages was Albert the Great (1193-1280). He seems, however, to have been more a compiler of books than an original worker and allowed much nonsense to creep into his works. His credulity and of the people of Europe of that time is well exemplified by the belief held by Albert the Great that if a woman spits three times into the mouth of a frog or eats bees she would not become pregnant. Talismans, magical formulæ, etc., were also believed to be good against conception. Arnold of Villanova, for example, has made the statement that nuns and sisters consecrated to the Church often wore certain girdles, amulets or other talismans to prevent the unwelcome results of their irregular conduct.

Norman Himes has mentioned many other quaint recipes for birth control found in a treatise called *The Admirable Secrets of Albert the Great*. Some of them are still believed in by the more backward peoples of Europe. Here they are :

If a woman wears on her person the bone of a weasel, and binds to her thighs the two testes of a weasel, she will not bear children.

If a piece of cloth is dipped in the oil of the barberry tree, and applied to the left temple of the woman, she will not conceive as long as the cloth remains in contact with her forehead.

A woman will not conceive if she drinks sheep's urine or the blood of a hare ; the same result can be achieved by wearing round the neck, the finger and anus of a dead foetus or the anus of a hare.

The testes of the weasel seem to have been very popular as a birth control measure as we find them mentioned again in the *Book of the Cyranides*, a collection of ancient recipes on the virtues of plants, animals and stones. Here it is stated that the left sex organ of a weasel should be removed when the moon has gone down but without killing the animal. The organ should then be worn in a bag made of mule skin. The same book also advises the woman to wear on her knees the heart of a salamander if she wishes to avoid conception.

A very interesting fourteenth century manuscript is *Liber de officio cherubyn*, now in the library of the University of Leipzig. It was probably written by Frater Rudolphus de Bibraco and deals chiefly with how priests should guide their flocks. He mentions many superstitious beliefs among which are a few about contraception.

Birth Control Beliefs and Practices of Europe (Folk-lore)

Many are the beliefs about birth control current in rural Europe, mostly based on superstition, and only a few having an element of reliability in them. Although coitus interruptus is common, methods even relatively effective are rare. However, the use of tampons seems to be rather popular as we find that the Slovak women push cloth or linen rags in the vagina before coitus. The use of the sponge in the same way is well known in the rural parts of south-eastern Poland and the Ukraine and wax by the women of Banat. The sponge is also employed by the Constantinople women who even go one better and dip it in diluted lemon juice—a method widely recommended today by all birth control specialists, as citric acid, found in lemon juice, is a very good spermicide.

It is said on good authority that in the Central States of America—the part called the Corn Belt where chiefly hogs are raised—the women use lard intravaginally.

But other methods used are not so basically effective as those mentioned so far. As a matter of fact, many of them seem fantastic to us. In German folk medicine, the use of parsley, lavender, marjoram, the roots of certain ferns, the seeds of fruitless trees, etc. is very common for the prevention of conception. According to Seitz and Mathiolus, it is still sincerely believed that drinking a decoction of the willow tree will render a woman sterile, and if it is boiling hot it would even drive away all desire for extramarital intercourse. One or two kinds of suppositories are also known—black hellebore and castoreum, or mint—but they are inserted in the vagina after the act. This is not only silly but, needless to say, quite ineffective.

An example of sympathetic magic is to be found among the Rumanian brides, according to Demeter Dan. The bride who does not wish to have children, places in her bosom during the marriage ceremony as many roasted walnuts as the years she wishes to remain childless. After the wedding the walnuts are buried in the earth.

Julian Jaworskii observed some strange customs among the women of the Skaler mountain range in Galicia, Southern Russia. A girl, wishing to avoid child-bearing, would take a few drops of her first menstrual blood and let it drop into a hole made in the first egg of a young hen. The egg would then be buried in the room near a table for nine days and nine nights. It is believed that if the egg is now broken open, it will be found to contain many small worms with black eggs, the number corresponding to the children she is destined to have. If the eggs with worms are thrown into water she would have the destined number of children ; but if thrown into a fire, she would bear none.

Another of their customs consists in taking on a piece of flax lint a little menstrual blood from a married woman. Ten knots are then tied in it and worn for nine days. During night-time it is placed under the right arm, and during the day under the left knee. After the period has elapsed, the lint is buried in the main corner of the room while the following words are muttered : " I do not bury you for one year, but for eternity ! "

Other equally absurd ideas about contraception are current among the backward races of Europe. For example, Lammert found as late as the end of the eighteenth century, that certain women believed that if a virgin ate pears or the fruit of a certain Asiatic tree (*Mespilus germanica* ?) grafted on to a hawthorn branch, she would not conceive. The eighteenth century writer, Joannes Rudophus, has written that the hide of a mule or the dung of hares, if suspended over a woman's bed, would produce sterility. Stranger still is the superstition mentioned by Norman Himes : " It may be recalled that the fourteenth century observer,

Frater Rudolphus, noted that women thought they would not conceive if they sat or lay down on a certain number of fingers, according to the number of years they wished to be free from pregnancy. Superstitions of this nature have persisted for centuries, and still operate in some quarters of Europe." The exact custom, of course, varies. The Serbian women, if we are to believe von Hovorka, place in a child's first bath as many of their fingers as they desire to have children. But Krauss observed a different custom: the bride, while in the wedding coach, would sit on her fingers, the number probably depending upon the number of children wanted. In Gottland and Oland, the young women try to restrict childbearing by touching the womb with their fingers. It is said—Truhelka noticed this—that the Bosnian peasant woman, when she mounts into a saddle, "shoves the fingers under her belly girdle—one for each year. If she puts both hands under, she will remain sterile forever. Of a similar type is the superstition of the Serbian women that they will remain childless if they raise, with the *whole hand*, the vessel containing their wedding bath water, and place it before the fire. If a few fingers are used, they will have a corresponding number of children." (Norman Himes.)

Even more curious beliefs are common among the Serbian women. They fling a certain number of burning lumps of coal into the bath water saying something to this effect: "I will have a child, when these pieces of coal burn again." In case a child is desired, the coal is thrown into the fire. "Turning the wheel of the grain mill backward four times at midnight, being a reverse process, is supposed to prevent conception." Another strange custom is for a woman to go to the grave of her sister and call out three times: "I do not want any more children. I do not want any more children. I do not want any more children."

The Antiquity of the Condom

The most widely used contraceptive device of today is without doubt the condom, or French letter, as it is popularly called. Perhaps that is why there is

an impression in many minds that the condom is an invention of this century. But that is not true. Actually it dates back to antiquity, having come down to us through the ages in many forms.

It is generally believed (first suggested probably by Girtanner) that this device for preventing conception was invented by a Dr. Condom or Conton, a physician at the court of Charles II (1660-1685). However, research has so far failed to trace the existence of any Dr. Condom. Some, therefore, believe that he was not a physician but just a courtier, whose name may have been Gondom, as suggested by Professor Joseph Hyrtl of Vienna. A third story ascribes the invention to a Major Condom of the Guards. The English are said to have dubbed the invention on to the French, who in retaliation made the caput Anglais and attributed it to the British. "It is interesting to note how each of two nations refuses to accept the 'honor' of association with it," says Dr. Himes. "The French call the condom 'la capote anglaise' or English cape; the English have returned the compliment; to them it is the 'French letter.'"

In any case, the first appearance of this word is in Turner's work on *Syphilis*, published in 1717. In 1785 we come across the word again in a dictionary of the street language of London, *A Classical Dictionary of the Vulgar Tongue*, probably by Francis Grose.

How could the condom have originated? Himes suggests that it was probably a slaughter-house worker of the medieval ages who first thought of using the thin membrane of some animal or other to cover the penis and so protect himself from venereal infection. For it seems certain that the first use of such sheaths must have been for prophylaxis and not contraception. We shall never know who was the real inventor of this little device used all over the world today, for there seems little truth in the statement of Fallopius (1564) that he invented the glans condom.

It is not generally known that the ancient Egyptians and many of the primitive peoples of today use glans-coverings to protect them from tropical diseases, insect

bites, etc. They are also worn out of modesty or as charms to promote fertility; but it never seems to have struck these people that by this means they could prevent unwanted pregnancies.

Do you know the legend of Minos and Pasiphæ, as it has come down to us in Antoninus Liberalis's *Metamorphoses*? Prokris was the daughter of Erechtheus and married to the beautiful Cephalus, the beloved of Aurora. One day they quarrelled and Prokris, leaving her husband, took refuge with Minos, the King of Crete, but made the supreme judge of the lower world after his death. Before him appeared all the dead for judgment and retribution. But, as the legend goes, the seminal fluid of Minos contained snakes and scorpions and so all women with whom he cohabited were injured. So he married Pasiphæ, the daughter of the Sun King, believing that she at least would be immune from the evil effects of his strange discharge; but their marriage remained sterile. At last, Prokris thought of a remedy: She took the bladder of a goat and slipped it into the vagina of a woman. Into this Minos was made to ejaculate his serpent-carrying secretions before he lay down with Pasiphæ. Thus were Ariadne and Phædra, two other daughters, and four sons conceived.

C. E. Helbig first called attention to this myth in 1900, pointing out this reference to the condom, actually a female sheath in this case. He concludes that in imperial Rome the bladders of animals must have been in use to prevent the women from conceiving and probably also as a protection against venereal infection.

Not only Helbig, but also Arthur Streich contends that Liberalis's statement is incorrect; that King Minos himself wore a sheath—in other words, it was a proper condom and not a female sheath. Whatever it may have been, it seems that the ancient Romans did use some kind of protection, either as a birth control measure or as prophylaxis against infection which even in those days must have been widespread.

Probably the first written description of the condom is to be found in a work, *De morbo gallico* (first published

in 1564) by the famous Italian anatomist, Gabrielle Fallopius. Here he claims to have invented the sheath, so shaped as to fit the glans and the prepuce then drawn over it. It is quite clear that its use was advocated not as a birth control measure but as a protection against the scourge of syphilis. In Chapter 89 of his work, we read :

“As often as a man has intercourse, he should (if possible) wash the genitals, or wipe them with a cloth ; afterward he should use a small linen cloth made to fit the glans, and draw forward the prepuce over the glans ; if he can do so, it is well to moisten it with saliva or with a lotion ; however, it does not matter : If you fear lest caries (syphilis) be produced (in the midst of) the canal, take the sheath of this linen cloth and place it in the canal ; I tried the experiment on eleven hundred men, and I call immortal God to witness that not one of them was infected.” (*Medical History of Contraception.*)

The condom is often mentioned in the literature of the seventeenth and eighteenth centuries. The English physician, Daniel Turner, wrote in 1717 in his work on syphilis that the “Condom” is the best if not the only preservative that libertines could use.

Again, in letters written by Mme. de Sévigné to her daughter, the Countess of Grignan, round about 1671, she mentions sheaths made of gold-beaters skin as being an “armour against enjoyment, and a spider web against danger.”

It is almost certain that during the eighteenth century, houses of prostitution in Europe made good use of condoms, some of them being “veritable arsenals of them.” It is equally likely that the inmates of such houses sold a large number to their customers. However, we are not concerned with the historical development of the condom in later years. It is enough to say in the words of Norman Himes : “The real revolution did not come, however, until the vulcanization of rubber by Goodyear in the U.S.A. or by Hancock in England (1844). Then the rubber product, owing largely to its

cheapness, virtually displaced the membranous condom. Latterly, that is, within the last decade, the industry has experienced a second revolution, the introduction of the latex condom."

How old is the condom? How far back can its origin be traced? We do not know.

Birth Control in Erotic Literature

We have to thank Norman Himes for pointing out the several references to birth control methods and devices found in European erotic literature of past days.

Giovanni Casanova de Seingalt (1725-1798) certainly used the condom and has called it by several names: "assurance caps"; "the English riding coat"; "the preservative sheaths"; "the English vestment which puts one's mind at rest"; "preservative that the English have invented to put the fair sex under shelter from all fear," etc. Apparently, he used the condom not only to avoid being infected but also in order not to impregnate the different women with whom he had regular contact. He even seems to have tested them before use by blowing them up with air, just as is recommended in all the modern books on birth control.

In his *Mémoires*, Casanova has described the use, intravaginally, of a gold ball. It was about 18 mm. in diameter, weighed 60 gr. and had a specific gravity of nearly 19. He seems to have found such balls very useful and successful, for he writes that they were never displaced from their place—"the base of the temple of love when the loving couple carry out the sacrifice." It also appears that the gold ball had to be placed in an alkaline solution before use, though, gold being an inert metal, this could possibly have no real effect. Quite likely, the ball merely acted as an inefficient obstruction to the passage of sperms right into the uterus.

The Abbé de Brantôme (1540-1614) has mentioned in his *The Life of Gallant Ladies*, a frank and detailed account of the openly profligate court life of his time, that the apothecaries of his days knew how to guard against pregnancy. We also read: "There are some

who have no desire to receive the seed, like the noble lady who said to her lover, 'Do what you will, and give me delight, but on your life have a care to let no drop reach me.' Then the other (partner) must watch out for the right moment." Is this a reference to coitus interruptus?

In the highly erotic Arabian manuscript of the sixteenth century—*The Perfumed Garden*—by Sheik Nefzaoui—we find two contraceptive methods: the use of alum in the vagina or placed on the penis, and the covering of the male organ with tar.

THE FEMALE BREAST THROUGH THE AGES

THE female breast and everything connected with it has always played an important part in the sexual behaviour of men and women, not only in ancient times, but down the ages up to the present day. Even today its influence is great, openly acknowledged by the aboriginal races of the world and perhaps a little reluctantly by the so-called civilised nations.

“Among barbarous and civilised peoples the beauty of the breast is usually highly esteemed,” writes the great Havelock Ellis. “Among Europeans, indeed, the importance of this region is so highly esteemed that the general rule against the exposure of the body is in its favour abrogated, and the breasts are the only portion of the body, in the narrow sense, which a European lady in full dress is allowed more or less to uncover. Moreover, at various periods and notably in the eighteenth century, women naturally deficient in this respect have sometimes worn artificial busts made of wax. Savages, also, sometimes show admiration for this part of the body, and in the Papuan folk-tales, for instance, the sole distinguishing mark of a beautiful woman is breasts that stand up. On the other hand, various savage peoples even appear to regard the development of the breasts as ugly and adopt devices for flattening this part of the body. The feeling that prompts this practice is not unknown in modern Europe, for the Bulgarians are said to regard developed breasts as ugly; in mediæval Europe, indeed, the general ideal of feminine slenderness was opposed to developed breasts, and the garments tended to compress them. But in a very high degree of civilization this feeling is unknown as, indeed, it is unknown to most barbarians, and the beauty of a woman’s breast, and of any natural or artificial object which suggests the gracious curves of the bosom, is a universal source of pleasure.”

“About the breast have clustered some of the sweetest memories and the purest practices of mankind,”

writes Dr. O. A. Wall. "Man finds refuge from business cares and worries, finds peace and contentment in the 'bosom of his family.' The calm delights of handling, fondling, kissing and caressing the breast of his wife far outweigh in lasting happiness the intenser, briefer and less refined pleasures of sex."

As D. H. Lawrence sings:

"Between her breasts is my home,
between her breasts.....

So I hope I shall spend eternity
With my face down buried between her breasts;
And my still heart full of security,
And my still hands full of her breasts."

—*Song of a Man who is Loved.*

However, before we discuss the importance of this female organ in its different aspects, learn something of the many strange beliefs and practices current about it, about lactation and human milk, let us first study very briefly the types and forms of the breast to be found in women of the different races of the world and the many and strange aesthetic ideas popular about it. For this information we are greatly indebted to that great compilation, *Woman*, by Hermann Ploss, Max Bartels and Paul Bartels and edited by Eric John Dingwall. Wherever foreign authors have been quoted, the English translation of the original is by these authors.

Racial Differences

The racial variations in the form and character of the mamillary gland are very great even among allied races, as will be apparent from what follows.

Let us start with African women. On the whole, breasts of African women are elongated, flaccid and tubular, with horny nipples. This is so among the Nuba of Kordofan. Even if the breasts are well formed in young age, they soon get deformed, generally by the age of thirty. This is exemplified by the Mensa whom Brehm studied. The same is also true of the Tibu

women of Eastern Libya. However, the Loango negroes are free from long pendulous glands. As a rule, "They are naturally lean and thin and seldom obese; they have well-proportioned breasts, hard and coarse in young persons. They are rather conical, with too narrow a base for their height, and sometimes they are udder-like" (Pachuel-Loesche). They, however, soon become the sagging pouches so common among African women.

We find the same thing among Egyptian women who in their young age have well-formed oval breasts, firm in consistency and good looking; but later on in life—at quite an early age—they become pendulous. According to Hartmann, the Sudanese girls show much diversity. "Many have a graceful, firm, delicately formed breast of soft texture, when young, hemispherical in shape, sloping more gradually above and more steeply below with curved areolae and with short nipples. . . . As a result of much child-bearing, breasts may become shrivelled, and wrinkled flaps of skin are all that remain. Other girls in their youth have broad chests and high-set, full breasts. But these, too, become misshapen, flat and disfigured."

The South African women generally have very large mamillary glands that soon become pendulous and sag in early life. On the whole, African women tend to have big breasts which turn into empty bags after child-bearing as has been reported by many writers like De Rochebrune, Berenger-Feraud, Lichtenstein and many others.

It is rather strange to be told that the Hottentot women have breasts similar to Europeans. According to Fritsch, they have quite small, well-formed, pointed glands with prominent nipples and flat areolae. This is a very doubtful statement and perhaps is true of only young Hottentot girls.

A rather curious statement has been made by Paul Reichard about the Wanyamwezi. He writes that the breasts start developing at the age of seven years and that they soon shrivel up and sink by the time the girls

are thirteen. "It has smaller base than in women of our race and the nipple and areola are so formed that the appearance is as if a second breast was set on the first."

The mamillary glands of Asiatic women are much better formed. They believe in their preservation and in that respect are comparable to Europeans of today. Very full breasts, however, are not appreciated. The breasts of the Malayan women, the Veddahs of Ceylon and the Ainu are conical and well formed, at least in young age, while the Achinese of Sumatra, the Sulu women, etc., tend to have more hemispherical kinds. Like the African women the Asiatics also lose the firmness of their breasts in later age. For example, Modigliani writing of the women inhabiting the island of Nias says :

"During their youth, the women habitually display their breasts which are, as a rule, well shaped, erect and piriform with small dark nipples. But these natural attractions soon diminish and disappear ; and, after the first confinement, with its prolonged period of suckling and incessant household tasks, there is no trace left. The breasts sag down to the abdomen, their upper surface becomes seamed with deep furrows and no more is left of their former beauty."

The Japanese women have very shapely breasts of moderate size. Mondière found the glands of Chinese girls to be "admirably proportioned and hemispherical, but with a strong tendency to become overloaded with fat and of excessive size between the ages of 25 and 28."

Excessively prominent breasts are to be found also among the Lao which may become plump but never obese with advancing years. On the whole, it is apparent that the shape and size of the breasts of Asiatic women tend more to be like those of the European races. Less sagging is noticed than among the women of Africa.

All types of breasts are to be found among the different races of Europe—bowl-shaped, conical, hemispherical and even elongated ones like 'goat's udders.' The

texture and firmness also varies much depending perhaps upon functional experiences like suckling and gestation. Even the nipples differ considerably in size and colour.

The whole question has been well summed up by Ploss, Bartels and Dingwall in *Woman*. "For example, in Silesia it is said that the bosom is generally flat and undeveloped, whereas in Mecklenburg on the Baltic shore and about Würzburg on the Rhine, and in Vienna, even quite young girls are said to possess finely shaped and fully developed breasts," they write, drawing our attention to the fact that the available information is mostly anecdotal. "Indeed, Austrian women have always been famed in this respect as the old rhymes testify. The Slavonic woman is said to develop earlier than the Teuton in this respect, but we have, so far, no means of proving this. The Croatian, the Dalmatian and other Yugo-Slav women and girls are celebrated for this particular charm, both in form and firmness. The women of the old Serbian kingdom were said to possess breasts of only moderate fullness. In Bulgaria, curiously enough, large breasts were considered ugly, and there were curious superstitions as to their cause. Girls are sometimes forbidden to sweep the threshold of the cottages lest their breasts become larger. Hörschellmann states that among the Esthonian women full contours are twice as frequent as moderate development or flat chests. This is caused, he thinks, partly by muscular hard work, partly by the fact that they are constantly nursing at the breast. 'In Esthonian women we find 80 per cent hemispherical, 8 per cent bowl-shaped, and about 10 per cent conical. The goat's udder formation is very rare.' (According to Krauss some of the southern Slav women have such large and pendulous breasts that they can fling them over their shoulders)."

Perhaps, the best formed breasts in Europe are to be seen among Parisian women; they are never over-developed nor too flat. Probably the least developed bust is that of the Castilian, while the Portuguese

women have the fullest breasts among all the races of the Continent.

Not much is known of American women. Naturally, the white women of European descent have breasts with the characteristics of their original nationalities, considerably modified by the climate and habits of the part of America where they may have settled down.

Some peculiarities are, however, to be seen among the aboriginal tribes. The Peshere women of Tierra del Fuego have rather large but not ugly bosoms. Hyades and Deniker describe the glands as "set rather high. In young girls, they are rounded, slightly conical in shape and erect." In later years, they become pendulous "but remain somewhat conical rather than pear-shaped."

Conical mamillary glands are also to be seen among the Mexican women, the Eskimos, and sometimes among the natives of Guiana. Regarding the latter, M. Bartels observed that "a mother in her 'twenties had large, flaccid and pendulous breasts; a girl of 13 showed the early swelling of the hemispherical type, whilst a girl of 19 exhibited conical breasts with hemispherical areolae and prominent nipples of the same shape."

Asymmetry of the Breasts.

It may not be generally known that among the women of many races, the two glands differ considerably in size. This is especially common among the African aboriginals. Such asymmetry was observed by P. and F. Sarasin also among the Veddas of Ceylon and among the races of the Yoruba Territory on the Niger by R. Burton. Ling Roth, too, has recorded the case of a young Tasmanian girl whose right mammary gland was normal while the left was quite flat and under-developed. Such unequal development must have also been common in ancient India, for Max Bartels draws our attention to the statement of Schmidt that such asymmetrical breasts were, among other physical defects, warned against in young girls in the erotic literature of past days.

Such asymmetry has also been observed in European women, among the Germans by Rothe and by

Variot and Lassablière among French wet nurses. Among the latter, this may be partly due to the nurses' habit of chiefly offering the left side to the baby; but this unequalness must be hereditary at least in some cases.

Manipulation of the Breasts Among Primitive Peoples and Some Aesthetic Ideas About Them

Our idea of physical beauty may not be that of other people. For example, the Rev. J. Roscoe states in the *Journal of Anthropological Institute*, January-June, 1902, that the African Baganda admire slack and hanging breasts. In order to cater for this, what seems to us, a strange taste, the Baganda young women tie down their breasts in order to bring about the pendulous condition as early in life as possible.

Again, such flabby and pendulous breasts are also preferred by the Uganda natives, in the Congo and by many of the West African tribes. They all tie down their breasts to produce the ugly, pendulous condition early in life.

Such and other kinds of treatment of the breasts seem to be quite common among the aboriginal races. The South African natives treat the breasts of their little girls very carefully, rubbing them with a paste made of grease and certain roots mashed to a powder. The areolae are grasped and rubbed hard. Even the nipples are elongated and then tied round with fibre strips. In this connection, Hollander says of the Basuto women that they "pull and knead their breasts long before their confinement so that they may be able to suckle the children who ride on their hips."

Other African tribes constrict their breasts by means of bands tied across them. Fritsch observed this among the Bantus of South Africa. The same thing is known of the Ashanti girls. Actually, this custom is very widespread, for example, among the Gallas of East Africa, the Bahutu women of Tanganyika, the Gari-kewe Bushwomen, the natives of certain South Sea regions, the women of French Cochin China, etc.

Constriction of the bosom by corsets and other similar appliances was common among European ladies of past ages and even in quite recent times. It is said that the Bavarian women would so manipulate their breasts with a board-like apparatus that later on they could not even suckle their young. The same thing was reported of the German Tyrolese. The Abadzeh tribe of the Caucasus flattened their girls' breasts by means of wooden slats, according to Djatchkow-Terassow.

Ploss, Bartels and Dingwall tell us : " Among the Circassians, the girls between 10 and 12 years old are braced into a broad leather girdle reaching from just over the bust down to their hips. This is then sewn tightly together or fastened with silver tags in maidens of wealthy and noble families. The Ossete girls also wear a similar garment ; this is first donned between seven and eight years of age (but, according to Pokrowsky, not till three years later), and not removed till the girl's wedding night, when the bridegroom cuts open the leather tags with his sword or dagger and removes the corselet. After this operation the breasts develop very rapidly."

The same authors quote Missionary Keysser who has reported the strange treatment to which the breasts of young girls are subjected among the Kai in the Hinterland of Finsch Harbour, New Guinea :

" A number of ants of two special kinds are collected ; their heads are pulled off and they are rubbed on the breasts. The sharp liquid stings the skin, causing slight swelling which is increased by dabbing with nettles. The method is naturally not efficacious at first but must be repeated. The Papuans, however, are of the opinion that it makes the breasts grow more quickly ; and if the girl endures and perseveres, the good result will not fail to follow. But this cure must not be applied while the girl is facing the sea, for the waves that wash the shore would otherwise drown all her hopes and wash away her slowly expanding breasts. There is another necessary precaution to be observed. Her cousins of the opposite sex are a constant danger.

The girl must never walk in front of them, or they would certainly 'tread down' her breasts as they tread the ground. If they are about and no evasion possible, the girl must always walk behind them."

The treatment of the breasts common among the Kaffirs is described in detail by Dr. Bernhard Bauer in his book, *Woman* (Translated into English by E. S. Jerdan and Dr. Norman Haire).

"Among them," Dr. Bauer writes, "the mothers begin to pay special attention to the breasts of their daughters at the age of seven or eight and follow the ancient regime rigidly. If they neglected this, they would not only expose themselves to violent reproaches but would cause the whole clan to be despised, and would be regarded as unnatural mothers. They smear the budding breasts with an ointment prepared from oil and various carefully prescribed herbs, and massage with the finger-tips the soft parts surrounding the nipple—or more correctly, the rudiment of the nipple—and gradually draw the nipple out. Every day the breast gland is drawn out so as to become long and thin, and when it has finally assumed a certain shape it is bound up firmly with bark, forcibly checked from further development, and compelled to retain this shape. Thus it comes about that the breasts ultimately, after maturity, resemble two long, thin, drawn-out tubes on whose lower extremities the long and pointed nipples stand out prominently. It is interesting to find the explanation of a practice so alien to our ideas of beauty. One was found at last and is recorded by S. Hollander in an article which appeared in 1866 in *Westermann's Magazine*. He reports an observation made during a voyage of exploration. Among the Basutos, one of the Kaffir tribes, he found the following peculiar custom: the women carry their infants and children on their backs and suckle them by simply passing the breasts backwards under the arms. . . . However beautiful the breast of the young Kaffir may have been originally, after the birth of the first child they are two long pendant tubes which can easily be thrown under the arms on to the back."

Just the opposite is the case among the women of the Bregenzerwald. B. Oppermann describes them as having no breasts! How could they have them when the mothers tie wooden plates on their young daughters' breasts if they show any signs of having prominent ones? Apparently, this custom is still current, for Dr. Bauer observed it even lately. "It is found not only there but has spread all over the Tyrol and has become as typical of the women of these districts as poaching is of the men!"

We must also mention the custom of the Spanish ladies of the sixteenth and seventeenth centuries, of pressing lead plates on the swelling breasts of young girls to arrest their growth.

Persian women are apt to have rather small breasts. It seems that they are preferred to be small, because if after several confinements they tend to increase in size, they are compressed by means of a tight-fitting corset, thus checking their development. Naturally, the nipples also fail to function properly after this treatment, making suckling difficult. A curious remedy for this is reported by Polak. Young puppies are put to the breast and made to suck so as to gradually bring the nipples and the breasts to a more normal and functional condition.

The Polynesians are exceptional in admiring firm breasts; and, according to W. Pritchard, Samoan girls artificially train them upwards.

Peculiar Ideas About Breast Adornment

Tattooing of the breasts is rather common among the primitive races of that mysterious African continent. Although its exact significance is not known, it is likely that such adornment is merely of aesthetic value and probably carried out for decorative purposes only. Tattooing or the cutting of small longitudinal incisions in either diagonal or vertical rows on the breasts is very common among the tribes of equatorial Africa. According to Joest, the Basuto girls disfigure their breasts, often quite well-formed, by small horizontal or vertical scars made on the skin.

More complex designs are found tattooed on the mammary glands of the women inhabiting the Moluccan Archipelago. Dots arranged in curved lines are seen on the island of Ceram; while on the island of Tenimber, starshaped patterns are more common. The centre of the star is generally the nipple.

Inhuman Mutilation of the Breasts

Why inhuman suffering should be inflicted on young women by mutilating their breasts is not quite clear. There must be some deep meaning underlying the custom, as it is to be found, or was at least current, in many parts of the world, not excepting Europe. Although to be taken with a grain of salt, we must remind our readers of the statement about the Amazons that Strabo made in ancient days. According to him, the right breast of these Amazons was cut off in childhood to enable them to be better spear-throwers and draw the bow more easily. However, Diodorus Siculus maintains that both the breasts were seared off. According to legend, the Amazons were a race of warrior women associated with the river Thermodon in Cappadocia or Scythia. There was no male in the whole tribe, so the women had only temporary sexual relations with the men of neighbouring races. If male children resulted from these unions, they were instantly destroyed. These women are credited with many great conquests. It is likely that this legend grew from the war-like tendencies of the savage Thracian women—women stronger and more robust than those of the Greeks of old. It is rather interesting that the Amazons are always represented in art with the right breast bared.

Hippocrates has recorded for posterity that a red-hot brass disc was pressed on the right breast, thus searing the muscles and the flesh; the idea being that if the breast was destroyed and so prevented from developing, all the vital force would flow instead, into the right arm and shoulder this being very essential for war-like pursuits.

Another interesting fact of ancient times is Paragraph 194 of the Code of King Hammurabi of Babylon.

According to it, if any wet nurse in Babylon attempted to exchange the child left in her care with another, for any reason whatsoever, one of her breasts was to be cut off.

Mutilations of the breasts are also known among the Australian aborigines of Herbert River and among the Akalungas of lake Tanganyika and Kasangalowa. If we are to believe Roth, the idea of the mutilation among the Australian aborigines is that after such treatment of the breasts, the girls cannot rear children. And so the mutilation is done only on certain girls, perhaps those who are not fit to be mothers. Can this be taken as a primitive eugenic measure?

Perhaps the most interesting instance is that of the obscure sect of Christian fanatics who practised mutilations in the nineteenth century. Ploss, Bartels and Dingwall tell us that these fanatics, who delighted in self-torture and even mutilated their genital organs, were chiefly of Russian origin. "The detailed accounts by E. v. Pelikan and W. Koch mention cases known to the authors in which little girls of ten, nine or even seven years of age had their nipples cut off, and yet these children persisted in the courts of law that they had thus mutilated themselves. . . . Koch reports that these people never performed genuine female castration, *i.e.*, oöphorectomy, but attempted to limit and frustrate sexual emotions and possibilities of intercourse by means of wholesale mutilations and ablations. On the whole, however, these mutilations appeared to be much less general among the women Skoptsi than among the men.

"Their form of divine service seems to have included a ritual supper at which a small portion of a girl's mutilated bleeding breast was devoured instead of the Host, but the judicial enquiries and evidence is not precise or satisfactory on this point."

It is very evident that during warfare in ancient times, the women of the conquered were tortured by inflicting severe injuries on their breasts. It is said that the women of Cornelia were thus handled by the invading Huns under Attila, the conqueror of the world,

as he proclaimed himself to be. It is certain that in medieval times and even later, Jewish women were tortured more or less in the same way. In an old Hebrew manuscript, probably of the fifteenth century, women are shown suspended from the branches of trees by means of ropes looped round their breasts. The exact significance of this is not quite clear, but the manuscript makes it definite that torture by mishandling of the breasts was common when the world was younger.

The Breast Ring

Such strange ideas of breast adornment were not only a monopoly of the primitive races. We know that nineteenth century English and French ladies wore peculiar "breast-rings." The custom consisted in piercing the nipples and the insertion in the holes thus made of beautiful gold rings set with diamonds and other precious stones. To a certain extent this is comparable to ear-rings and nose-rings so common in India, worn from holes pierced in the ears and the nose respectively.

Ivan Bloch tell us in his *Sexual Life in England Past and Present* that the "breast ring competed in this connection with the corset. An Oxford Street *modiste* revealed in a letter to the publisher of *Society* some quite extraordinary details about the origin of the fashion of the breast ring. She writes: 'For a long time I could not understand why I should consent to such a painful operation without sufficient reason. I soon however came to this conclusion that many ladies are ready to bear the passing pain for the sake of love; I found that the breasts of the ladies who wore rings were incomparably rounder and fuller developed than those who did not. My doubts were not at an end. Although I am not naturally poorly-built, I had always wished for a really full voluptuous bust with a slim figure, partly because I liked it for its own sake, and also because it would be very advantageous to me in my profession. So I had my nipples pierced, and when the wounds were healed, I had rings inserted. They are naturally not especially costly or jewelled, but I am already quite satisfied with my shiny gold ones. With regard to the

experience of wearing these rings, I can only say that they are not in the least uncomfortable or painful. On the contrary, the slight rubbing and slipping of the rings causes in me an extremely agreeable titillating feeling, and all my colleagues to whom I have spoken on this subject have confirmed my opinion."

According to Ivan Bloch, the custom of wearing breast rings was also common in early Egypt and they are even mentioned in the old Italian romances as well as in ancient Spanish works. However, in the latter, they are quoted as instruments of torture. "The heretic girls and women had their nipples or the whole breast bored through with hot pins or nails and iron rings were inserted," writes Dr. Bloch. "The sexual element is obvious in the following sadistical description: 'The young girls, from the age of tender children to twenty years, are fastened by the rings to the whipping post naked as they were born, and whipped with rods.'"

It is said that many ladies in the past century wore small chains hooked from one breast to the other instead of rings. The custom of wearing these rings, although no longer current in Europe, still prevails among the women of Tunis and in the Greek Archipelago. Dr. Bloch tells us, on the authority of E. Neumann, that "The Abyssinian women enlarge their breasts in a somewhat similar manner. They allow these to be stung by bees until they are swollen to three or four times their natural size."

The Worship of the Breasts

The *Kabbalah*, a Jewish system of theosophy, considers the female breast to be the very emblem of beauty. It is certainly woman's most beautiful feature and so it is not surprising that it has been considered sacred in all times, the very seat of love and affection.

The female breast has been worshipped through the ages and has been the cause of many religious rites and sacred sentiments. So important was the breast considered as a part of sexual life, that in ancient times wealthy Romans had their drinking cups moulded

after the shapes of their sweethearts' breasts. A cast of the breast was first made and then a cup, often of gold, moulded upon this.

"The adoration of the breast, in the form of the worship of motherhood, or Madonna-worship, is the highest type of worship, and is older than the Christian religion," writes Dr. Wall in *Sex and Sex Worship*. "Its symbols are the purest and the least carnal of the symbols of sex-worship; 'the circle,' says Emerson in one of his Essays, 'is the highest emblem in the cipher of the world.'"

The breast must have been an object of worship in ancient Egypt because Ma or Maut, the Great Mother, is always shown sculptured with one of her breasts prominently in profile. The representations of goddesses of North and South Egypt also show the breasts clearly and it is likely that they were symbols of worship.

The worship of motherhood, probably through the breasts, is also apparent in an Aztec painting of a madonna, found in a pre-historic Yucatan temple ruin. The madonna is shown sitting on a throne, suckling her child.

The importance of the breast is also emphasised by the custom among certain Arabian tribes, according to which, a man hard pressed by his enemies takes refuge in any strange tent and kisses the bare breasts of a woman in it; as soon as this has been done, the man is supposed to have become her son, a member of her tribe and so deserving of their hospitality and protection.

The female breast seems to have been an object of worship also among the ancient Christian Copts of medieval Egypt. George Ebers tells us, "they celebrated not only the face but the breast of Hathor, the divine goddess; when her image was borne in procession from Dendera to Edfu, two acts of the festive ritual were the unveiling ('ap) of her bosom and its display to her worshippers."

Some such idea must have been inherited by the early Christians. One of the relics kept in some

of the North German churches is the supposed milk from the breast of the Mother of Jesus Christ.

"The great Cistercian Abbot, Bernard of Clairvaux (died 1153), received the singular favour of nourishment with the milk of Our Lady," we read in *Woman* by Ploss, Bartels and Dingwall. "Two ancient pictures, both anonymous and dating from the fifteenth century, represent this miracle. . . . In both pictures the Madonna has bared her left breast but both artists have avoided any direct contact of the giver and the receiver; the Saint bends his head and the Madonna presses her left breast with her right hand, holding the nipple between index and middle finger: thus she presses the milk from her breast in a fine stream towards the adoring Saint."

It is quite easy to understand the prevalence of the idea of the breast as a symbol of the Goddess of Nature. In many of the representations of these nature deities, we find more than two breasts shown. Perhaps the best example of this is the over-life-size statue of the Diana of Ephesus which is in the Museo Nazionale in Naples. She was worshipped as the goddess of Nature, and this rather curious figure has her whole bosom covered with mammary glands of various sizes arranged in a regular order.

Some Curious Beliefs

A very curious belief is that of the orthodox people of Salzburg and Upper Austria. They believe that the size of the vessel in which water is brought to the midwife for washing newly born girls governs the size of their breasts in later life. According to Pachinger (1906), the smaller the jug used, the smaller will be the breasts and *vice versa*.

In volume IV, 1893, of the *Bulletins de la Soc. d'Anthrop. de Paris*, Amand Viré has described a strange superstition current among the African Kabyles of Djurjura. According to them a traveller near a burial place will sometimes hear at night extremely sweet and beguiling music compelling him to follow the haunting

melody. If he does, he will soon see a very pretty but completely black young girl beckoning him. She flees before him faster and faster and then suddenly her breasts grow very long. These she throws backwards over her shoulders in a way maddening to the pursuer. The phantom is next seen to leap into a ditch, the sex-intoxicated man follows, falls into the hole and inevitably breaks his neck!

Ehrenreich records a somewhat similar legend of the Caraya of Brazil. They believe that the cannibal demon, Mapinkuare, of the Brazilian forests is often accompanied by his wife, Patimiru, in their nocturnal rambles. She is believed to be single-breasted and is supposed to squirt poisonous milk at any traveller she finds lost in the jungle.

Another queer legend comes to us from ancient Peru. The Indians believed in horrible spectres called Hapinūnū with huge breasts of an unnatural shape. On the whole they were supposed to look like normal women except for their long and hanging mammary glands. They flew about at night and had the power to capture a man and carry him away, held between their breasts, just as an eagle flies away with a rabbit held in its powerful talons or beak.

Suckling and Lactation Curiosities

Of course, among every people, barring exceptions, the newly born child is suckled by the mother or by a wet nurse, but the day on which the first feed is given varies considerably. For example, among the Kanikar in India, the American Indians of Alaska, the tribes of the Luang and Sermata Islands, among Esthonian women and the Madi negresses, the child is put to the breast as soon as born. While among other peoples, many days are allowed to pass before the child is given its first feed by the mother, the women of Aru islands put their children to the breast only after nine days have passed after birth; among the Eeter, this period is of three or four days while among the Sulanese it is definitely four days. The period of waiting is, however, of

three days among many other races, like the Australian tribes of Finke Creek, the Japanese, Samlans, and the Siamese, among the Ainu, the Nayars of Southern India, and also among the Armenians, the Kalmucks and the Persians.

During this period of waiting the child is either suckled by other women or fed on most unsuitable food. The infant is generally suckled by others, and not the mother, among some of the tribes of Southern India, the Somalis, the Swahili, the Abyssinians and the Basutos. This was also true in ancient Rome where the new-born child was not given the breast till four days had passed, as recommended by Soranus.

Some of the most queer things are fed to babies among certain peoples of the world. Here are a few examples: In old Calabar, the child is given lots of plain water, while cocoanut water is popular on the Caroline islands. Bananas also seem to be a favourite food for babies. It is said that the Akikuyu of East Africa feed their very young babies on bananas mashed with their saliva. The Galelarese and the Tobelorese mothers chew the bananas to a pulp before giving them to the infants. Intoxicating drinks for the very young are by no means uncommon. The intoxicant, *Pombé*, is given to the suckling child among some of the East African tribes.

We have already said that among many peoples the child is suckled by a wet-nurse, a custom which is widely spread throughout the world, in civilised and primitive societies. But among many races, animals are used to feed the child. Mythology also is full of such examples, the best known being that of Romulus and Remus, the legendary founders of Rome, who are supposed to have been suckled by a she-wolf. Telephus, the son of Heracles, lived on the milk of a hind, and the young Zeus of Crete, according to legend, was fed by the good goat, Amalthea. Goats being made to suckle infants is quite common in India even in these days, especially among the rural communities.

Many of the fables of the Middle Ages have references to little children lost in the forests being suckled

and looked after by bears. As a result of this, the children were supposed to develop a rough shaggy coat of hair and many animal habits.

The she-ass is also employed for suckling infants. The use of her milk is quite common in India and elsewhere, especially when a wet-nurse is not advisable or available.

Mr. Bartels, one of the authors of *Woman*, was told by a Government architect, "Nowadays, too, feeding children by animals still takes place, and this occurs in Paris in the big Foundling and Children's Hospitals (Hôpital des enfants assistés). Children suspected of having infectious diseases are not fed by wet nurses, but are applied to asses' udders. A special pavilion has been built for this in the garden of the great institution. There are stalls attached to two sides of the actual ward where the children are, and in each of these stalls four asses are kept permanently for this purpose alone."

Suckling of infants by the father is not unknown. This is not so strange as may seem at first thought. After all, the male does possess mammary glands, glands which are not so very rudimentary as not fully developed and non-functional. Actually, the secretion of milk in the mammary glands of men is quite a common occurrence. In certain diseases of the ductless glands, the same condition is observed. Whatever the cause, pronounced mammary development in the male is by no means very rare, this condition being called 'gynecomasty.' The Greeks were quite fond of depicting hermaphrodites with well-developed breasts and male external genitalia.

Krafft-Ebing, the famous sex pathologist, studied gynecomasts carefully and has made some important observations in his *Psychopathia Sexualis*. "As a rule the gynecomast is slender in build, has a smooth face and stunted testicles, is devoid of the secondary sexual characteristics of the man, has but little sexual desire for the opposite sex, is in short a sort of a man-woman of moral and metaphysical inferiority," he writes.

"It is a remarkable fact that Gynecomasty only occurs in neurotically degenerated families, and must

be looked upon as the manifestation of an anatomical and functional degeneration.

"Castration never produces Gynecomasty, in which the glandular tissue but rarely develops, whilst the nipple becomes erogenous and capable of erection as in woman. Lactation has but seldom been observed. With involution even the mammae disappear. The true gynecomast betrays signs of effemination—the voice is soft and has a high pitch, the hair on the mons veneris is that of a woman, the skin is soft, the pelvis wide, potency though weak is yet heterosexual and libido is wanting."

However, quite often, the abnormally developed male breasts secrete and, according to Kammler, sometimes the secretion happens to be actual milk as shown by chemical examination. In any case, it is not quite impossible for a man, in rare cases of course, to suckle his young.

In Chinese legends there are many instances of infants being suckled and so kept alive by the father on the early death of the mother. Similar tales are also told among the Japanese, and they have been recorded in the Talmud and the Icelandic Sagas as well.

Ploss and Bartels tell us : "The fact that the breasts of men have really given milk has been stated earlier by a number of observers. Schenk knew a man who had an abundant secretion of milk from his youth up to his fiftieth year. Cardanus records that he saw a man from whose breasts so much milk flowed that it would have been sufficient to feed a child. M. Schurig quotes many other cases. . . .

"The case observed by Schmetzer merits being rescued from the oblivion in which it is beginning to be buried because it was very well observed and vouched for. Schmetzer, in his position as a military doctor, observed it in a strong young soldier of 22 in the military hospital (1837). The breasts were not unusually large, but in the nineteenth year they began to swell. 'If a nipple was taken between two fingers and pressed a little, from three or four orifices of the milk ducts

spurted milk in jets as fine as hair to a distance of 2 or 3 ft. Examined immediately, the milk appeared bluish white, flowed off slowly and had a very sweet taste. This secretion never quite ceased; there were always a few drops present; the largest quantity the man had ever observed was a wine-glassful. Within 24 hours in the garrison hospital $\frac{1}{2}$ to almost 2 oz. (about 50 g.) were observed. The milk collected in a glass seemed of good quality, and when standing cream separated very soon. It also became sour quickly. After standing for several hours, butter separated which stood on the top in yellow blobs.' In two weeks about 10 or 11 oz. were secreted. The chemical examination was made by the apothecary Mayer."

John Franklin reports on the authority of Wetzel Gruber that once a Chippewa Indian and his wife were alone in a forest, when the latter was suddenly overtaken by labour pains and after giving birth to a boy, died. The poor father tried to feed the infant on broth and to soothe him applied the little one to his breast. To his surprise, milk flowed out on which his little son thrived and lived to a ripe old age.

Alexander von Humboldt also came across a similar case in the village of Arenas in New Andalusia. When the wife of a certain country peasant, Lozano, fell ill, the latter put the young child to his breast in order to pacify it. Lozano was thirty-two years old at this time and had never before observed any secretion of milk in his mammary glands. However, these being stimulated by the suckling of the child, milk began to flow out—milk that was sweet and thick. According to Humboldt, the peasant suckled his child for nearly five months, feeding it two or three times a day.

From all parts of the world, we hear of old women, and especially grandmothers, suckling the young. Among many races and tribes, it seems quite common. For example, among the Armenians of the Kuban district of the Caucasus, the grandmother often suckles the infant to give the mother a little rest. Even at the age of fifty or so, they are capable of secreting milk.

This is again not very surprising. Schomburgk discovered that the women of the Macusso Indians (British Guiana) retain the capacity to suckle throughout their lives. And, if we are to believe the missionary Lafitau, the Iroquois women know how to produce milk even in old age and, among them, the grandmother often takes up the job of suckling if the mother dies. The same is also true of the Indians of South America. Among the Arawaks of British Guiana, too, the grandmother helps to suckle the older children when the mother is busy with a more recently born child.

This rather peculiar custom is even known among the South African Bechuana tribes, according to Livingstone, the Egbas of the Niger region (reported by Burton), and the Wandonde tribes.

Mr. Kropf, a missionary who lived for forty-two years among the Ama-Zosa in Cape Colony, observed many such instances. M. Bartels who placed Kropf's records before the Berlin Anthropological Society writes: "*Lactatio serotina* (the name applied by M. Bartels to this curious suckling of the young by aged women—R.J.M.) is so common among these people that Mr. Kropf came across 'innumerable cases' of it. The women concerned were between 60 and 80 years of age. He remembered with particular vividness one woman, who on his arrival in Africa in 1845 already had grown up children in the twenties, and who, in the year 1887, suckled a great-grandson."

Lactatio serotina was apparently practised even on the continent of Europe, although it is not likely that this custom prevails at the present day. In the year 1812, a case was reported in the Berlin *Wochenblatt für den gebildeten Bürger und denkenden Landmann*. The wife of a Parisian water-carrier, Marguerite Francesca Laloitette, at the age of seventy-one decided to suckle her expected grandchild due to the ill health of her daughter-in-law, instead of engaging a wet nurse. She had her breasts painfully sucked before the fire, and it is said, after four days, her hopes were fulfilled and milk began to flow out. To improve it she suckled

alternately puppies and the children of her neighbours during the last few months of her daughter-in-law's pregnancy. If we are to believe the report, she was thus able to feed her grandchild on her own milk from the day of the latter's birth.

Feeding of the young by aged women does not by any means seem to be unknown in other parts of the world. W. Reiss observed it among certain Javanese women. While the young mother was away working, the little children were left in the care of the grandmother or some other old neighbour. To keep them from mischief, the young ones were tied to the grandmother's naked body, and searching for nourishment, they sometimes sucked at the withered breasts. Due to stimulus, milk was often secreted again. Dr. Glogner who lived in Samarang, Java, has also testified to this.

In 1894, Julius Jacobs reported of the Achinese of Sumatra that if the mother, for any reason, is prevented from suckling her child, the function is taken over by the grandmother. He was assured by the natives, that milk is secreted easily after the child has been applied to the withered breasts a few times. In order to make the infant suck the empty gland, a little milk is trickled constantly onto the nipple. The Battaks of Sumatra also sometimes resort to *lactatio serotina*, if the mother is unable to feed her child. This was observed by R. Römer and was first reported in the year 1907.

Just because we are accustomed to seeing only one position for suckling the young among us, it may surprise you to learn that the different peoples of the earth favour other and varied positions, although perhaps the posture adopted among us is one of the commonest. For example, we are told by Pechuel-Loesche that although the negresses of the Loango Coast generally hold the child for suckling as we do—the child lying more or less horizontally on the sitting mother's lap—sometimes, the woman lies over the child to make the feed more comfortable.

Among other races, especially the Georgians, Armenians, the Tartars, and some of the tribes of

Western Asia, the mother hangs over the child as it lies comfortably in its cradle and allows the nipple to slip into its mouth.

It is well known that many women carry their young on their backs, as for example, among the Hot-tentots, the Dahomey negresses, etc. Naturally, they try to feed the child without, if possible, dislodging it from its comfortable place. Fortunately, among these women, the breasts grow so big and tubular, that they can extend them to the child behind. The breast is just thrown over the shoulder and the nipple put into the infant's mouth. According to Demersay, this is also true of the Toba women inhabiting certain regions of Paraguay, and Blyth tells us the same thing about the Fiji women. The Somalis and the Quango women also suckle their young in a similar way.

Although we have written before that the Fiji women suckle their infants while they rest comfortably on their backs, by just throwing the breasts over their shoulders, Buchner reports another very curious position that he saw among them. He once observed the chief's wife warm her hands at the fire, rub her breasts with them to bring them to a comfortable temperature and then lying down on the ground, suckled her child just as a lioness does.

"The seated position on the ground with one leg underneath and the other stretched out in front whilst suckling, is to be found among the Araucanian women in Chile," we read in *Woman*. "Similarly, with the Siamese women and among the Kaibab tribes belonging to the Paiute Indians in North Arizona. The baby is in a half-sitting position and its buttocks and the thighs rest on the mother's crossed thighs."

A more or less similar position, with one leg crossed over the other while suckling seems to be usual among the Chinese. Among the Japanese, many different positions were once common. In one Japanese colour print, presumably old, we see the mother in a half-reclining position, with her head supported by her right hand and elbow. The baby is shown

pressed to her breast with the other hand. A rather queer posture is to be seen in an old Japanese woodcut. The woman is shown kneeling down with her dress open. The rather big child is seen sitting on her thighs. In still another picture, we find the mother sitting on a bamboo bench in the usual European way, while the child is shown kneeling on the bench so that it can easily take the nipple in its mouth. In one of the woodcuts of Hokusai, probably dating from 1820, the woman is shown supporting herself on her left knee. On the raised right thigh, rests her right elbow on which is laid the head of the feeding child.

When the child has grown up, it is but natural that he would feed himself at the mother's breast while standing by her side. This is true of the Warrau Indians of British Guiana and probably of the Sioux Indians as well. Among other primitive races also, the child is fed on the mother's milk till it is quite grown up. The duration of lactation varies in the different parts of the world and among the many peoples who inhabit it. The authors of *Woman* have so ably presented the different periods of lactation observed, in a tabular form, that we cannot resist the temptation of reproducing the table here :

CHILDREN ARE SUCKLED :

Under One year among the	..	Samoans ; in New Ireland ; Tlinkit Indians ; in Mayna (Ecuador) ; Hottentots, Bugi and Macassara (Celebes) ; in Gilan ; in Massaua.
From One to One and a half years among	..	Dakota ; Sioux, Loango Negroes ; Tenimber and Timor Laut Islanders ; Parsees.
One to Two years among	..	Armenians and Tatars in Ekriwan ; Esthonians ; ancient Romans ; mediaeval Germans ; Karagassas ; Swahili.
Under Two years among	..	Persians ; Nayar ; Tchoud ; Aeta (Philippines) ; Roti Islanders ; Ruck islanders ; Solomon islanders ; Russians in Austrakhan ; Turks ; in Fezzan ; Morocco ; Egypt ; Nilelands ; among the Madi ; Masai ; Baganda ; Wakymby ; Wanyamwezi ; ancient Peruvians ; (also appointed by the Koran and by Avicenna).

Two to Three years among	Australian natives ; China ; Japan ; Laos ; Siam ; Sumatra ; Armenia ; Kalmucks ; Tatars ; Kirghiz ; Syria, Palestine ; Abyssinia ; Canary Islands ; Cameroons ; Mandingo Negroes ; Old Calabar ; Wanyamwezi ; Basutos ; Makalaka ; Tlinkit ; Apache ; Abipones (Uruguay) ; Swdes ; Norwegians ; in Styria.
Three years among the	.. Luang and Sermata islanders ; Todas ; Fiji islanders ; among the ancient Jews ; on Gold Coast.
Two to Four years among	. Islanders of Pennsylvania ; Lapland.
Three to Four years among	. Greenlanders ; Iroquois ; Warrau-Indians ; Kamchka ; in Madras ; Kabyles, in Naples.
Two to Five years among	. Nauru islanders.
Three to Five years among	. Kanikar ; in Japan ; many Brazilian Indians ; Ostiaks ; Samoa ; Palestine.
Four to Five years among	. Indians in Oregon, California and Canada ; Maravi ; Australian natives ; New Caledonians ; Hawaiians ; Kalmucks ; on the Guinea Coast ; Serbia.
Five to Six years among	. Samoyedes ; Toda ; Greeks.
Six years among.. ..	. Australian natives ; New Zealand Maori.
Six to Seven years among	. North American and Canadian Indians ; Armenians (Kuban).
Seven years among Eskimos (Smith Sound).
Ten years among China ; Japan ; Carolines.
Twelve years among North American Indians.
Fourteen to Fifteen years among Eskimos (King William's Land).

It must be remembered that customs may have changed among the peoples mentioned above since this table was first prepared.

Uncommon Uses of Human Milk

Unusual are some of the uses to which human milk is put, and not only among the absolutely aboriginal races. One of the most popular is the feeding of adults on human milk. Dr. Bauer draws our attention to the observation of Polak that certain nomadic tribes of Persia allow the milk of their women to be sold openly

in market places. It is much valued by old and feeble people. The milk, when required, is pressed into a cup and sold to the buyer in this form. The same thing is also true of the women of the seaport towns of China. According to Dr. Bauer, "when a boat puts into one of these ports after a long journey, hundreds of women appear who are willing, for a consideration, to sell their own freshly drawn milk to the voyagers and thus make up for the deficiency of fresh animal milk for the market." As a Chinaman often keeps many mistresses besides his wife, he can apparently have quite a dairy !

It is a fact that in Japan, human milk was once very popular with grown up persons who sucked it directly from the women especially kept for the purpose in certain establishments. Many Japanese drawings and paintings depict this scene. Even in certain Chinese illustrations, the same thing is shown and so it is quite certain that the feeding of adults with human milk was, at least some time back, quite common among the Chinese as well as the Japanese.

It is known that in Germany, too, adults used to drink human milk in past years. But there apparently used to be a sound reason for it. For example, when a woman had excessive milk it had to be drained off and the husband generally sucked it out of his wife.

Among many peoples, human milk is considered to be a sure cure for consumption. This belief was current in Europe, especially in Germany and probably still exists among rural communities. In Alsace, also, a woman's milk is used as a remedy for consumption.

Human milk is considered good for many other ailments besides consumption in the different parts of the world. In ancient Egypt, it was used as a remedy for inflammatory conditions after childbirth. In Germany of the sixteenth century, it was considered to be an abortifacient, and in Salzburg and Upper Austria, it was given to an expectant mother to make her delivery easier.

In Kainacht-Thal in Styria, human milk is dropped into the ears to cure deafness. We have this on the authority of Fossel. In Styria, it is also considered good

for an inflammatory condition of the eyes. Surprisingly, even in Treviso and Belluno, a woman's milk is considered to be a good cure for violent earache. In such cases a woman with milk inserts her nipple into the auditory canal of the aching ear and presses the milk into it; but the woman's milk must be due to her nursing a boy child and not a girl for the cure to work. The Sicilians also attempt to cure deafness in the same way; and among them too, the woman whose milk is used must have just given birth to a boy, and besides, he should be her first child. This has been confirmed by Giuseppe Pitre. In 1907, R. F. Kaindl reported that the Bukovina Roumanians consider human milk to be a good remedy for a bad cough. It is best cured by sucking at the breast of a woman who is at the time nursing her first child.

We also hear of women suckling young animals, a custom that is very widespread, not only among primitive peoples but even among certain quite civilised races. For example, the practice has been reported among many Asiatic peoples, certain South American Indian tribes, the Polynesians and among the Australian natives. The animals whose young are used for the purpose vary a great deal among the different races. The following table should give the reader a good idea not only of the variety of animals suckled by women but also of the peoples among whom the custom exists or at least was once known.

Puppies and	..Society islanders in the Pacific Ocean (Forster).
	Persian nomadic tribes.
	Tent Gypsies of Transylvania (v. Wlislöcki).
	Ancient Romans.
	Natives of New Guinea (Neuhass as well as O. Schellong).
	Hawaiians (Remy).
	Australian Indians of Victoria (Ober- länder).

- Puppies and Dogs .. Inhabitants of Engano Island near Sumatra (Modigliani).
Aborigines of North America.
Canadian Indians (Gabriel Theodat).
- Pigs Certain New Zealand tribes (Tuke and others).
New Irelanders (Graf Pfeil).
Some New Guinea tribes (Pöch, Nuehass and O. Schellong).
Hawaiians (Remy).
Arawaks.
- Bears Kamchadales.
Ainu women (This is doubtful according to both, v. Krusenstern and Batchelor).
- Apes Arawaks.
Certain South American tribes (Schomburgk).
Siamese (Schomburgk).

The names given in brackets are those of the scientists and travellers who have reported the custom among the peoples mentioned above.

The Breast Among the Hindus

The keenest appreciation of the female breast exists perhaps among the Hindus, who centuries ago developed love and eroticism into a science. In ancient Hindu erotic literature, women have been divided into different classes according to their physical and mental traits. Women of each class have a different kind of breast. For example, according to the *Ratirahasya*, the most desirable type of woman is the *Padmini* with breasts beyond compare and in shape and size like the *Agle Marmelos*, the bael fruit. In Ragimanjari's book *The Bouquet of the Art of Love*, it is given that the *Citrini*

women should have firm and beautiful breasts. Lowest in the scale stands the *Hastini* woman. "In the *Light of Love* of Smaradipika the characteristics of the unattractive woman are enumerated as follows: Restlessness, gluttony, garrulousness, coarse legs, bent back, stout body, coarse features, coarse teeth, dark complexion, unattractive figure, coarse mouth, medium height, misshapen features, thin hair, bad odour, slovenly walk, *coarse pendulous breasts*, fondness for vocal and instrumental music, sensuality, thick lips, misshapen nose, hunched back, *a black line on the breasts*, pock-marks, coarse black hair, cruelty, dwarfishness, sharp nose, hairiness, amorousness, unpleasant smell, when sexually excited, a walk like that of an elephant in heat, covetousness, *huge breasts*.' In another book and in *Hatimanyari*, from which we have already quoted, we find among other unpleasant characteristics attributed to the *Hastini* that '*breasts like the brows of an elephant*' are expressly mentioned." (Dr. Bauer.)

Among the ancient Hindu literature on erotics, many recipes for increasing the size and beauty of breasts are to be found. The *Ratirahasya* recommends a regular massage of the breasts of young girls with a paste made of antimony and rice water, to make them large and prominent and so beautiful in the eyes of men.

GLOSSARY

<i>Abdomen</i> ..	The part of the body between the diaphragm and the pelvis.
<i>Abortion</i> ..	The artificial removal of the developing foetus, etc. from the pregnant uterus.
<i>Acrobystia</i> ..	Circumcision.
<i>Aidoiomania</i> ..	A general term covering satyriasis and nymphomania. Also called edeomania.
<i>Algolagnia</i> ..	Schrenck-Notzing's collective term for sadism and masochism. Also called algophily.
<i>Algophily</i> ..	Same as algolagnia.
<i>Amor Lesbicus</i>	Homosexual love between women, especially when tribadistic practices are not indulged in. Also known as Lesbian love.
<i>Androgyna</i> ..	A woman with male external sexual organs. Also called a pseudo-hermaphrodite.
<i>Androgyne</i> }	A man with female external sexual organs. Also called a pseudo-hermaphrodite.
<i>Androgynoid</i> }	
<i>Androgynous</i> ..	Bearing male and female characteristics.
<i>Androgynus</i> ..	The same as androgynoid.
<i>Androgyny</i> ..	Bearing the sexual characters of both sexes.
<i>Andromania</i> ..	The same as nymphomania, which see.
<i>Anteflexion</i> ..	A forward displacement of the uterus.
<i>Antifetich</i> ..	An object or characteristic, physical or mental, which rouses revulsion and sexual repulsion in certain men or women.
<i>Anus</i>	The outlet of the alimentary canal.
<i>Auto-eroticism</i>	The achievement of sexual satisfaction without the help of a second person. Self-gratification.
<i>Autoerasty</i> ..	Narcissism.
<i>Automonosexualism</i>	Narcissism.
<i>Bestiality</i> ..	Sexual intercourse between human beings and animals or birds.
<i>Birth control</i> ..	The prevention of the sperms from fertilising the ovum.
<i>Castration</i> .. *	The removal of the ovaries from the female or the removal of the testes from the male.
<i>Cervical os</i> ..	The mouth of the uterus.
<i>Cervix</i> ..	The lower part of the uterus projecting into the vagina.
<i>Circumcision</i> ..	The removal of the prepuce in the male. In women, it means the cutting off of a part or the whole of the clitoris and sometimes even the nymphae.

- Climateric* .. "Change of life." The period after which no ova are produced in the ovaries and there are other major changes in the organs of reproduction.
- Clitoris* .. A small organ in the external genitalia of the woman, analogous to the penis in the male.
- Cleptomania* .. See *Kleptomania*.
- Clitoromania* .. Nymphomania.
- Coitus* .. The sex act.
- Coitus interruptus* A birth control method in which the man ejaculates outside the vagina, the male organ being removed before ejaculation.
- Condom* .. A birth control device worn by the man during the sex act.
- Congress* .. The sex act.
- Contraception* Birth control.
- Coprolagnia* .. A sexual deviation in which full sexual gratification is obtained by the odour or sight of excreta.
- Coprolalia* A sexual abnormality in which pleasure is obtained by just using obscene language.
- Coprophagy* The eating of faeces.
- Coprophilia* Similar to coprolagnia.
- Couvade* A custom in which the husband takes to bed during his wife's confinement and pretends to be in pain.
- Cross-dressing* Edward Carpenter's term for eonism.
- Defloration* . The tearing of the hymen during the first sex act.
- Detumescence* The ebbing of sexual excitation after ejaculation.
- Edeomania* . See *Aidoiomania*.
- Eonism* . Transvestism. The dressing of a man in female clothing and *vice versa*. Psychic-hermaphroditism.
- Exhibitionism* A perversion in which the genitalia are exposed in public.
- Exhibitionist* . One addicted to exhibitionism.
- Fertilisation* . Impregnation.
- Fetich* . Anything that becomes capable of arousing sexual desire, often enough to grant complete sexual gratification.
- Fetichism* . A sexual abnormality in which an object, part of the body, etc. can give full sexual gratification without the necessity of the normal sex act.
- Fetichist* A person who can secure sexual gratification from fetichism.

<i>Flagellation</i> ..	Whipping from sexual motives.
<i>Foreskin</i> ..	The loose skin covering the tip of the penis (glans).
<i>French Letter</i> ..	The condom.
<i>Frottage</i> ..	A sexual perversion in which sexual gratification is obtained from contact with the opposite sex without the necessity for coitus.
<i>Frotteur</i> ..	The man addicted to frottage.
<i>Genitalia</i> ..	The sexual organs.
<i>Gerontophilia</i>	Sexual love for old people.
<i>Girdle of Chastity</i>	A device worn by woman under compulsion to safeguard her chastity.
<i>Glans penis</i> ..	The tip of the male organ.
<i>Greek love</i> ..	Love between men and boys. Homosexuality.
<i>Gynandromorphs</i>	Pseudo-hermaphrodites.
<i>Gynecomasty</i> ..	Abnormal mammary development in the male.
<i>Gynecomast</i> ..	A man suffering from gynecomasty.
<i>Hermaphroditism</i>	An abnormal condition in which the sex organs of both sexes are present in one person, it being difficult to identify the correct sex.
<i>Homogenic</i> ..	Homosexual.
<i>Heterosexual</i> ..	Possessing sexual attraction for the opposite sex.
<i>Homosexuality</i>	Love between persons of the same sex.
<i>Hottentot apron</i>	An abnormal overdevelopment of the clitoris and the labia minora.
<i>Incest</i>	Sexual intercourse between closely related persons.
<i>Incubus</i> ..	A demon of the male sex who was supposed to have sexual intercourse with women.
<i>Infibulation</i> ..	The closing or stitching up of the genital organs making intercourse impossible.
<i>Inversion</i> ..	Homosexuality.
<i>Invert</i>	A homosexual.
<i>Jus primae noctis</i>	The right of the priest, king, lord, etc. to spend the first night with a bride of any of his subjects.
<i>Kleptomania</i> ..	A mania to steal things, not from motives of gain.
<i>Labia majora</i>	The outer lips of the vulva.
<i>Labia minora</i>	The inner lips of the vulva.
<i>Lactation</i> ..	The period during which a nursing mother secretes milk, or suckles her young.
<i>Lagnesis</i> ..	Satyromania.
<i>Lactatio serotina</i>	Curious suckling of the young by aged women.
<i>Lesbian</i> ..	A female homosexual.

<i>Lesbianism</i>	.	Love (sexual) between two women.
<i>Lesbian Love</i>		Lesbianism.
<i>Masochism</i>		The desire to suffer pain and thus secure sexual pleasure only possible when experiencing pain.
<i>Masochist</i>	..	A person who practises masochism.
<i>Masturbation</i>	..	Auto-eroticism.
<i>Menopause</i>	..	The climateric.
<i>Mixoscopia</i>	..	Voyeurism.
<i>Narcissism</i>	..	Abnormal self-love.
<i>Narcotomania</i>	.	The habit of taking drugs.
<i>Necromania</i>	..	Necrophilism.
<i>Necrophilism</i>	..	Perverse sexual attraction for corpses.
<i>Nymphomania</i>	.	An abnormally high sexual desire in women.
<i>Oniomania</i>	..	A form of kleptomania.
<i>Orgasm</i>	..	The height of sexual excitement.
<i>Os uteri</i>	..	The entrance to the uterus through the cervical canal.
<i>Paedophilia (erotica).</i>		Sexual abuse of children.
<i>Pederest</i>	..	A person addicted to pederasty.
<i>Pederasty</i>	..	Sexual love between a man and a boy.
<i>Pederosis</i>	..	Forel's term for the sexual abuse of children.
<i>Penis</i>	..	The male sexual organ used in coitus.
<i>Pessary</i>	..	A birth control device used by women to prevent the sperms from entering the uterus.
<i>Phallus</i>	..	The erect penis.
<i>Prepuce</i>	..	The foreskin.
<i>Pseudo-hermaphroditism</i>		A person not possessing the sexual organs of both sexes but exhibiting the secondary sexual characteristics of the opposite sex.
<i>Pygmalionism</i>	.	Sexual love for statues or nude pictures, figures, photographs, etc.
<i>Pyrolagnia</i>	..	The abnormality in which sexual excitement is caused by the sight of fires.
<i>Pyromania</i>	..	The abnormality in which sexual gratification is obtained by setting houses, etc. on fire.
<i>Red-light District</i>	.	The area in which brothels are situated in a town or city.
<i>Sadism</i>	..	The obtaining of sexual gratification through acts of cruelty, either real or imaginary.
<i>Sadist</i>	..	The person who practises sadism.
<i>Safe period</i>	..	The unfertile days in a woman's menstrual cycle.
<i>Saphism</i>	..	Female homosexuality.
<i>Saphist</i>	..	A female homosexual.
<i>Satyriasis</i>	..	Excessive and abnormal sexual desire in men.
<i>Satyromania</i>	..	The same as satyriasis.
<i>Scatophagia</i>	..	The eating of dung from sexual motives.

<i>Scatophagy</i> ..	The same as scatophagia.
<i>Scotophilia</i> ..	Voyeurism.
<i>Shunammitism</i>	The belief that a man can rejuvenate himself by having intercourse with a girl who has not reached puberty.
<i>Sodomy</i>	A perverse form of sexual intercourse.
<i>Succubus</i>	A demon who in female form has intercourse with a man.
<i>Tampon</i>	A plug made of cotton wool, etc.
<i>Testes</i>	The male generative organs which secrete the sperms.
<i>Transvestism</i>	Cross dressing. The wearing regularly of clothes of the opposite sex.
<i>Transvestite</i>	A person who regularly dresses in the clothes of the opposite sex.
<i>Tribade</i>	A female homosexual.
<i>Tribadism</i>	Female homosexuality.
<i>Urning</i>	Homosexual. Term coined by Ulrichs.
<i>Uranism</i>	Homosexuality. Term coined by Ulrichs.
<i>Urtication</i>	Flagellation by means of ripe nettles.
<i>Uterus</i>	The womb.
<i>Vagina</i>	The passage in the female between the womb and the external opening of the vulva.
<i>Viragine</i>	A kind of female homosexual.
<i>Viraginity</i>	A form of lesbianism.
<i>Virilism</i>	The appearance of male secondary sexual characteristics in a woman.
<i>Voyeur</i>	A person who derives sexual pleasure and even achieves orgasm from the sight of intercourse and other sexual perversions like sodomy, etc.
<i>Voyeurism</i>	The desire of voyeurs.
<i>Vulva</i>	The female external genitalia.
<i>Withdrawal</i>	Coitus interruptus.
<i>Womb</i>	The uterus.
<i>Zooerastia</i>	Krafft-Ebing's term for bestiality.
<i>Zoolagnia</i>	Sexual abnormality in which complete sexual gratification is obtained at the sight or touch of animals.
<i>Zoophilia erotica</i>	Krafft-Ebing's term for the deviation in which sexual gratification is obtained by merely fondling animals.
<i>Zoosadism</i> ..	Sadism directed towards animals and birds.
<i>Zwischenstufe</i> ..	Magnus Hirschfeld's term for homosexual.

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